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In This Issue

You Can Be Prosperous - - - - - 1
by W. I. Hoschouer

Adventure in Spending - - - - - - 6
by Kathryn Sanders Rieder

How Much of Myself Am I Giving to God? - - - - - - - - - 15
by J. Lloyd Jess

God Found a Way - - - - - - - 21
by Lucy Watson

God Is Your Health - - - - - - - 27
by Elizabeth D. Schumann

The Right Use of Faith - - - - - - 32
by Marjory H. Stageman

No Other Way - - - - - - - - 38
by Mary Elizabeth Turner

Sunday Lessons - - - - - - - - 45

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing: I am nourished with words of life and strength, and my health springs forth speedily.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: No word of lack escapes my lips. My words are of Thine inexhaustible bounty, and my prosperity is apparent.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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VOLUME 91 OCTOBER, 1939 NUMBER 4

You Can Be Prosperous

BY W. I. HOSCHOUER

Part One

THAT PERSISTENT desire to have enough of the comforts of life to make one's daily experience pleasant and fully worth while is clear evidence that abundance of all good is God's will for man. No one could desire what did not exist, therefore the desire itself is proof of the existence of that which will satisfy it. To understand and believe this truth is the beginning of a prosperity consciousness and the manifestation of supply.

Human desire is not really human but divine. Even the appetites and passions of the flesh man are but the echo of the soul's hunger and the soul's demand for the full satisfaction that it is entitled to as the offspring of God. If we interpret these longings aright and turn them all Spiritward, we cannot have too many of them, nor can they be too strong for our imme-

diate and ultimate good. Only mistaken or perverted desires can lead any one astray.

Let all rejoice then and be happy in the possession of a clearly defined and powerful urge toward some form of creative activity that will produce enough supply to build a home, raise a family, and surround them with the comforts and blessings that real living requires. The incentives that arise from the heart of such an ambition refine both mind and body and lift one to higher levels of thought and action. One cannot be shiftless and petty when fired by a great ambition and when fully conscious of abundant resources at hand for its realization.

Any one with faith in God and with character enough to deal justly by his fellow men can be successful, prosperous, and contented. He can be free from debt and can enjoy daily the liberty of a son of God. He can earn an honest living and be respected by all who know him.

But the desire for and the certainty of supply are but the beginning or first steps toward the goal of plenty. All fear and sense of lack must be abandoned and both courage and confidence cultivated. This is not as easy as it seems, for past wrong thinking may have built up a belief in lack that must be corrected before steady and rapid progress is possible. Since one's mental convictions are the root out of which one's experiences develop, they must be changed before circumstances can alter greatly. If you believe in and talk about poverty or lack or loss of any kind as real, you are wrong. Reverse that attitude; think and talk for what you want as the only real and already present condition. This practical use of faith linked with determination mentally to see and know only what

you want and to talk about that only will in most cases clear the way for a satisfactory demonstration.

Frequently however a daring leap into the real through a bold and dynamic affirmation does the work more effectually and with less delay than it can be done by any other method. For example:

"Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?"

Here we have all the elements of Truth realization. The attention is lifted from self and appearances to God as the one and only source of help, and it is positively affirmed that He is the good desired right now. The mental attitude of doubt and confusion is changed to positive certainty of the all-conquering activity of God in mind and affairs, of God's directing all in divine order. Such a realization stills mortal sense and lets Truth act, revealing the resources at hand and making whatever contacts with supply that may be necessary.

The keynote of the new consciousness having been struck by declaring the word of the truth to be realized, it should be followed up by thinking about the deeper meaning of the keynote word. This is the rule to follow in all affirming. Do not repeat a statement mechanically, but mentally digest and absorb it as you commit it to memory. This not only releases the power in the words themselves but it also connects you more closely with the truth or reality that the words describe. In this simple way invisible resources may be tapped for our daily needs.

Let us now apply the rule to the quotation from the 27th Psalm that we are using:

"Jehovah is my light and my salvation."

Here is the Truth solvent that dissolves material sense and opens to us the Truth consciousness that is at once our light or understanding; our salvation or oneness with God in spirit, soul, and body, and our prosperity or oneness with God's limitless realm of abundant supply. It is our recognition of the open door that God has set before us, which no man can shut and through which we can walk to life, liberty, and freedom of supply. By turning direct to God as the source of the good desired we head right into it and are open to receive it in full measure.

Our recognition of the Lord who made heaven and earth, the Logos or living Word now present and working in and through all people and all things, as the one and only source of all our good lifts the mind above all fear of persons or situations, corrects false belief, and enables us to connect with the supply consciousness in Divine Mind. This gives us God inspiration and God thought about success and supply and God faith in them. We are above the human level of doubt and fear and are not upset by human sense appearances of lack. We know them to be unreal, mere mental shadows that pass away as the light of God in us reveals the omnipresent substance pushing into manifestation everywhere.

"Jehovah is my light and my salvation from all fear of lack. Jehovah is the strength of my life and the conviction of my good right at hand, supplying every need abundantly."

This process of thinking into the affirmation the truth that it has awakened in your mind is a splendid one. It intensifies the meaning greatly and makes the word a vital creative force in consciousness. The more

vivid and alive you can make the affirmation the more value you will derive from it.

Now that the right mental attitude has been established through the use of this simple method, move into whatever work lies before you with all the zeal and abandon of a boy at play. See in the effort not a task but a fascinating game. Put into your work the riches of faith and love and good will and in due time the corresponding financial increase will appear.

Not only is it God's will that all should be prosperous and happy but God has placed within easy reach of every one all the essentials of rich living and comfortable circumstances. He has put within man the faculty and power of creative effort and surrounded him with material sufficient for his use in carving out any achievement he may desire. The greatly rich, those who have plenty and to spare, whether spiritual qualities or financial assets, or both, have found their inner treasures of mind and heart and have brought their trained intelligence into action in some kind of productive activity. Any one may do this and prosper. It is only necessary for a person to choose the work he likes best and then perform it to the best of his ability. Even the simplest services can be made to supply a person's daily needs and at the same time advance him toward better opportunities and rewards.

He believed in success and desired to be prosperous. He used his particular talent to produce or sell something that people wanted and were willing to pay for. He worked zealously at his task with high courage and confidence until his goal was reached. This is a true description of the man who earns his way to financial freedom.

(TO BE CONTINUED)

Adventure in Spending

BY KATHRYN SANDERS RIEDER

LONG AGO a wise man said, "Time is the most valuable thing we can spend." But most of us do not spend it; we waste it. Are your days and weeks bringing you the sense of satisfaction and enrichment you feel they should? Perhaps you too need to look at your time as precious wealth that you spend, seeing that it purchases the real prizes of life.

One woman found herself in a frame of mind that is quite common. She had been considering her day too short to do the things that she felt she must do, not to mention the things she would like to do. She felt that her work was hard and was accomplishing nothing. Constantly she had a harried, worried feeling that too much lay ahead of her.

She said she felt like a car whose motor turns over and over without moving the car out of its tracks, or like a squirrel in a wheel running to hold its place but getting nowhere.

The condition became serious. She found herself so distraught that she feared nervous disorders would follow. One day she picked up a magazine. "Be still, and know," she read. The words seemed to bring the first comfort she had known in months. She repeated them thoughtfully, trying to fasten their complete meaning in her consciousness. She was determined not to lose the first precious crumbs of comfort she had discovered.

Laying aside the magazine, she sat down and closed

her eyes. "Be still, and know," she told herself. "Know what?" asked her mind. "Why things are as they are" came the simple, yet profound answer.

She tried to see things as they were. She examined anew the feeling of lack of time that pursued her through the day, that robbed her of repose at night. "I have all the time there is," she admitted finally. "I have just as much time as the genius has in which to prepare his world-startling contribution."

She began to think what far-reaching meaning there is in the fact that each person is given the same amount of time regardless of how he uses or misuses it. She felt a surge of gratitude that, regardless of the hours and minutes misspent, there were always as many ahead, fair and perfect, awaiting her spending of them. She began to think of this precious material that is time, to see it as worthy of careful spending, more so than money. For given time, she knew she could bring into reality all the other benefits.

She thought about the things she had wanted to be a part of her daily life. She wanted her home to be comfortable and attractive for her family. She felt this to be her responsibility, and she did not want other things at the expense of their comfort. "I know that a clean, comfortable home, with wholesome, delicious meals is a luxury from the standpoint of time," she admitted to herself; "but I want this luxury for my family. I feel sure I can become expert enough at it so that it need not take up more than its share of time.

"The important thing is that I don't want to stop there." She echoed the old lines: "Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do

they reap, nor gather into barns; and your heavenly Father feedeth them."

She considered "the lilies of the field, how they grow: they toil not, neither do they spin." A picture came to her of the beautiful white lilies shaking out of their dew-filled, golden hearts the rich, fresh perfume. "Yet . . . Solomon in all his glory was not arrayed like one of these."

She recalled the visit Christ made to the home of Martha and Mary and His remark when Martha complained that Mary would not help with the serving but only sat listening to Him. He had said gently: "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: and Mary hath chosen the good part, which shall not be taken away from her." Christ understood this deep, sincere spiritual need of every individual.

Yes, the woman decided she must have time for the growth of her spiritual and mental nature. She wanted to read inspiring thoughts; uplifting stories that would lighten her step and put the lilt of happiness in her voice, that would erase the two deep lines between her brows. She felt a hunger for this spiritual food. She could sympathize with and understand the one who spoke of selling half his loaf of bread to buy white hyacinths to feed his soul. She knew she needed such food, and some of her time must be spent in obtaining it.

She thought of her evening with the family, too tired to enjoy anything they talked of. The late afternoon always found her irritable and on edge when the children came romping home from school. She thought only of hurrying to get the dinner over. Perhaps this too was the result of the way she wasted her time.

Next day she put a small notebook and pencil near her and began to record how she used each hour. She found her actual housework did not take as much time as she had claimed. The statement she made so frequently, that she was never done with it, was somewhat exaggerated. She saw that she frittered away much time during the day waiting for the family to come to meals, waiting for a telephone call, waiting for the telephone line that was busy. She saw that she wasted these fragments of time in fretting because she could not utilize the hours of her day with clock-like precision. She discovered that she had been at fault in the use of these numerous odd moments.

She realized for the first time how little she was allowing her children to do their part. It was easier and quicker to do things herself, but she had not noticed how this habit had grown on her. With a little training, which she knew they needed, they could be a real help, saving her steps and learning to do many useful things in which they could take pride. As she thought of it, she went to the basement and brought up a small box and put it near the sink. Now her four-year-old could stand on the box and dry the silver as he had so often requested.

She gathered together her favorite Unity booklets and magazines and put them on a shelf in the kitchen, where she could reach for them easily. Those odd moments were now going to mean the sharing of uplifting thoughts and experiences instead of a disgruntled waiting and the wasting of time.

As she thought of spending her time in this way she experienced a lessening of tension. She felt more detached, as though she were watching some other and thoroughly capable person do the work.

As she experimented she brought about a transforming change. Her record showed that she could do her housekeeping in a way that was satisfactory and yet escape that inefficient endless puttering. It took about sixty per cent of her time. She put into effect her plan of having the children take part. At first it was difficult to get them to take any responsibility however small, but she realized this was not their fault but her own. She kept at it patiently, and in time they not only took it as a matter of course but enjoyed it.

She had always loved to sew but had never had time for more than the most necessary mending. When buying clothes she always complained that they were not finished to suit her, that the seams were not strong enough, that the buttons had all to be sewed on again or the children would lose half of them at the first wearing. She began to take an hour each afternoon for her sewing. The children's clothes and the things in the home soon took on little touches of handwork that testified to the cleverness of the homemaker.

Years before she had played the piano. Now she began to take twenty minutes each day to go to the piano. She started by picking out only the melodies of old hymns that she had loved to hear her mother sing. Soon the daily practice began to limber her fingers; she began to read the complete hymns. The information she thought she had forgotten came flooding back. In the evening the children gathered about the piano with their friends to sing some of these songs with her.

She snatched fifteen minutes to lie down in the afternoon before the children came from school. She

relaxed completely, holding in mind some of the inspiring thoughts that she had gained from her reading that day.

Formerly she would have scoffed at any one who suggested that she had time for such things. She had been too obsessed with the idea that she could never get things done to imagine that she could spend time in needed rest and recreation, in close companionship with her family. She kept a record of how she spent her time. She could not evade the fact that she had before been neglecting parts of her living that were just as important as those which she formerly made her whole concern.

She liked to look over her jottings at the end of the week. It was very illuminating to see how she had used the week. She knew now that it was important for her to live a full and satisfying personal life. She saw that each person must live as an individual apart from his duties to others, that he can never be content until he recognizes and fills this need. She knew she was a better companion in a happier home because of it.

Many of us are dissatisfied because we are not living at our happiest, the life most satisfying to us. Has it occurred to you that the very fact that you feel this need is an evidence that you have in you the capacity for a better-rounded, more successful life? It is the worth while, the progressive, the unused talent in you that creates this desire for more good. If you were using all your talent for living there would be no such urge to break the bonds of monotony and low aim.

This feeling is lost when you consider yourself a wealthy person from the standpoint of time. We are

all that; time is our common wealth. The feeling that we have not enough time to do what we wish is an illusion. Not only is there plenty of time for us to accomplish what we desire; we can accomplish it just as easily as we can less desirable results. We are told that it takes no more effort to succeed than it does to fail. The difference is in us. The same time that one person uses to bemoan his hard lot, his lack of opportunity, his failure to "get ahead," another in the same or worse circumstances is calmly using to lead him to the success that is possible to both.

The road is not too difficult, for every effort is aided by the knowledge that this is the right road. One has only to stop lamenting, to let the dead past bury its mistakes. There is too much of today to consider. Today is different. You are different.

For today is yours in which to spend your time for a well-balanced life. It will be a life that shows progress in the learning of wisdom, in ability of performance, in attracting more friends and more delightful experiences.

We are comparatively sensible about spending our money. We do not go into a store, order indiscriminately without asking the price, and then complain when it takes all our money to pay the bill. Yet we often find our time gone with little to show for it but a hodge-podge of things we did not want. We should refuse to be so easily cheated of the things time might bring that are of value. Time is ours to use as we will.

Try spending a little of your time each day in doing the routine jobs quickly and forgetting them. Spend a little in seeing the things that are beautiful to you. Spend a little in opening your ears to the song

of the bird, the cheery chirp of the independent little sparrow, the laughter of children, the harmony of music.

Spend a little time actually enjoying the food you eat, the peace and security of your rest at night. Spend a little time doing a thoughtful act for a friend that matches the delightful surprise he sometimes plans for you.

Spend a little time thinking about what you are and what you want to be. Spend a little more time enjoying the pleasures and benefits of your present situation.

Spend more time for things of the Spirit. Only as we seek Truth do we come to understand and claim its riches. The kingdom of heaven was never forced on any man. The "Great First Cause, least understood": this phrase has sometimes described us all in our lack of understanding of God, the creator and preserver of life.

Let us spend more time in seeking a new vision of His wisdom, His power, His goodness, His mercy, His justice, His truth, His glory, and His eternity. Let us see them in their powerful effect on our life, in their perfect expression in the life of Jesus. Let us cherish with the poet MacDonald the longing for spiritual vision:

"Open our eyes, O loving and compassionate Jesus,
That we may behold Thee
Walking beside us.
Open our eyes, O loving and compassionate Jesus,
That we may see to follow Thee,
Jesus;
Jesus, our Saviour
And Redeemer."

Such moments cannot fail to hallow and bless all

the other moments of our day. They become the spiritual yeast that quickens and increases the good bread of life.

When time is spent in such ways, the day can no longer be a grind. It is transformed into a series of appealing adventures. We look forward to them with an eagerness, a sense of spiritual security and serenity that is the crowning of a well-ordered life. Happiness and peace and joy were meant to be the legacy of every man. He inherits them by using the priceless blessing of time as a high adventure in spending.

God bless this day. Help me receive the good I know it brings.

Such as I Have

By Della Adams Leitner

"Such as I have" to thee I give,
Though "such" may only be
A cheerful smile, a pleasant word,
Or silent sympathy.
Such as I have of loving thought,
Of faith and hope and prayer:
All I have gained along the way
With you I freely share.

All these I offer in His name;
They are but loaned to me
In trust to use, and so I pray
His channel I may be.
Take them, my friend, to pass along;
God promises to give
The increase; and such as we have,
Blessed by His love, shall live.

How Much of Myself Am I Giving to God?

BY J. LLOYD JESS

THE PROPHET Isaiah speaks of a religion of leftovers: "And the residue thereof he maketh a god." Religion comes last. The body must be satisfied first and God must take what remains. I wonder if that is not largely the sin of today. Is it our sin? Do we leave to God the leftovers of our life? We do need food and warmth. We have physical needs. The satisfaction of these needs is legitimate and proper. That is not the trouble. The trouble is that we allow these things to come first in life and be our chief interest while the soul and God can take what is left.

Are we giving God the residue? Does He come last? Too often He gets the leftovers. If we have any time left after we have done our work or had our pleasure we may give it to God, but He gets only what is left over. The same is true of our money. We spend much time with our friends. If there is any left we spend some on God, but how much do we spend? Our thoughts are everywhere; but how often on God? Even of our love how much does God get? In spite of what Jesus said it does seem as if our maxim is "Seek ye *last* the kingdom of God."

We give God the residue when He demands our all. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Jesus too made great demands:

"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Jesus must come first, not second, and certainly not last. He will not accept a religion of leftovers.

Let us see what this residue religion does. First what does it do to God? It means that God cannot get through into our life. We keep God from coming in to bless us and to help us. God cannot force His way into our life. That is what it means for us to be beings of free will. We are not machines forced to submit to an iron hand. God limited Himself when He made us as we are. He will not use the strap method. We have the right to choose whether we will follow Him or reject Him. If we refuse to allow God to come into our life it means that God is crippled. He cannot get in. Our will shuts Him out.

God is constantly seeking to find entrance into our life. He seeks to come in to bless us, to heal us, to give us of His spirit. As the tides of the ocean seek channels into which to flow so God seeks to find entrance into our heart. If a barrier is put between ourselves and God it means He cannot get in. His Spirit cannot work in us. God has power to give us, but a residue religion does not avail itself of that power. If we would only use the spiritual powers which God places at our disposal, use them to the full, no one could predict what we might do.

When we read of what Jesus was able to do, the tremendous power He had in His life, of how God was able to work miracles of healing through Him—the eyes of the blind were opened, the deaf were made to hear, the lepers were cleansed, the lame walked—

we get an idea of the great spiritual power available to the man who will allow the great currents of God's power to get into his life. This spiritual energy came to Jesus because He allowed God to have all His life and not the residue. The same power came to the apostles. Peter and John were able to heal the lame man. Their lives were opened to God. They had not kept Him out. Their healings have been duplicated down the ages. We say they were miracles, possible only to a few. But these men possessed no power that is not present in any of us if we will live as they did. It was no temporary thing, but the universal, eternal, and ever-present power of God, which any man can use if he will allow it to flow into his life. If we do not have this power today it is not because the power has been removed; it is because we are not allowing God to have full charge of our life so that He can get His spiritual energy through us. The fault is not with God; it is with us.

Not only is it spiritual energy that God wishes to get into our life. He wishes to give us His Spirit. He would make us beautiful in character, gentle, gracious, sweet, noble, strong, rich in spiritual resources, joyous, and happy. This can only come to us as we are willing to give Him our life. A residue religion cannot make this possible.

After all, is not this what prayer really is? Prayer is not asking God to do things for us; it is not petition, words, necessarily. Prayer is allowing ourselves to remain long enough in the presence of God so that we catch His Spirit and allow Him to work in and through us. Prayer is largely a willingness to permit God to act in our life. That means waiting. It means staying with God in the silence. Prayer of that kind is not

just getting down on your knees to thank God for blessings received during the day or the care received during the night. It is not telling God His virtues. Prayer is waiting for God to work through us, to get into our will, to fill us full of His Spirit.

Perhaps you are resentful toward some one, and you wish to get rid of this resentfulness. You know it is contrary to the Christ spirit and must not be allowed to remain. Ordinarily what we do is to ask God to remove such things out of our life. But that is not the way. You must wait long enough before God so that you may work this thing through with Him. You must try to catch His Spirit. You must allow Him to work upon your heart so that love comes in, peace comes in, rest comes in, good will comes in, and resentment goes out. That means waiting long enough in the presence of God to catch His Spirit.

We have a task to perform. We lack the courage to do it. Fear fills our heart. Yet the task must be done. We come to God. We ask Him for courage and strength. Yes, but we do more than that. We stay with Him until we feel His courage, His strength, filling our life. We wait, and we go out filled with power and courage. We have waited before God in the silence.

We have a sin we wish to get rid of. It is taking up a large part of our life and forcing God into the background. It permits God to have only the residue of our life. We come to God and ask Him to accept that out of our life. We could do more than that. We could stay long enough in His presence to permit His Spirit to fill us so completely that it occupies that part of our life which the sin occupied before. God is able to come in because we want Him to come in and

are willing to wait long enough for Him to deal with our problem. God is not put into the background but into the front of our life.

A residue religion means little time in prayer in which to get acquainted with God. It gives little of our thought to Him. It means that we remain petty, average, ineffectual Christians. We are not like God, because we do not know God. But the life in which God has the central place gives God a chance to get in. We become like Him because we have lived with Him so that His likeness is imprinted on us. We are transformed into His image. God comes and dwells with us. As Jesus said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." Christ and God make their abiding place in our heart! It is a wonderful thought but a more wonderful realization.

Not only is God not able to get into our life because of our unwillingness to give Him first place; He is unable to get through us and into the lives of others. God is invisible. He needs physical instruments in order to express Himself. Only to a spirit like Himself can He express His thoughts without a physical instrument. He uses nature, the sunset, flowers, the rain, the brooks, and various other physical means to express Himself, but these are inadequate for His supreme purpose. These physical things cannot think, they cannot feel, they cannot exchange ideals, they cannot love. Only humans can do these things. So God depends upon humanity to be the instrument He can use to declare His love, His purpose, and His lofty thoughts. If man will not allow himself to be so used by God, it means that God is handicapped. He de-

pends upon us for the expression of Himself.

How Jesus allowed Himself to be used by God! He so lived with God that He became one with Him. His will was to do the Father's will. He so lived with God that He became like God and a fitting instrument through which God could get Himself across to the world. Jesus has been called Immanuel, "God with us." Because of the way Jesus allowed God to use Him He became our Immanuel.

That is how we should live. We should be the instruments of God so that He can declare to those around us His love, His goodness, His wondrous character. People should be seeing God in us. We should use our body, our mind, our soul so that God can get through us and declare His message to the world.

It is remarkable how God has been able to use us in spite of the little we have been giving of ourselves for Him to use. He has done wonders with the little He had of us with which to work. But how much more He could do if He had our all. What wonders He could perform in us! What a life we could live, what a character we should have! And what God could do to others through us! It is a shame we give Him so little. It should be our resolve to give Him our all.

How much of myself am I giving to God? How much am I allowing Him to work in and through me? God demands my all. How much am I really giving?

NIETZSCHE SAID: *A serpent that is unable to shed its skin is doomed to perish. Likewise, those who cannot change their opinions, get out of old ruts, grasp for something better, will as surely perish*

God Found a Way

WHEN TO MY FAULTY HUMAN SENSE THERE WAS NO WAY

BY LUCY WATSON

I COULD SEE no way out of the unbearable situation in which I felt trapped. Every morning I woke with that all-gone feeling at the pit of my stomach, and all day long I fought against the hot tears that formed weakly behind my eyelids. In a halfhearted way I prayed; but at the same time I doubted whether anything in heaven or on earth could change things. What was done was done. What lay ahead I dared not think.

For four years now my husband had been unable to practice law in the State. His disbarment had taken all the vigor and courage out of him, and he wandered about looking for odd jobs in other lawyer's offices—where he knew he was not wanted—like a tramp. He had even grown careless of his clothes, and he slumped along the street like an old man. Right here let me say that there had been no criminal intent in his using the money from the Gregory estate. He had invested it, and the investment failed. We had made restitution by turning over everything we possessed—but too late. The Gregorys had pushed the case through to a swift finish.

Four years, four years of worrying about rent, about food, about funds for children's schooling! selling our silver, our jewelry, our fine pieces of furniture! And now we were at the end. Even the insurance was gone. Our landlady spoke of selling the house—

a gentle hint for her rent—and the groceryman had made the following notation on his last bill: "Please take care of this."

We had four children. Sam had left the university and was working in the shipping department of a big department store. He gave us what he could of his small wages. Anna was graduating from high school in June. I shall never forget that day in her freshman year when she brought home the nasty note about her father that some girl had written her, an anonymous note. But after her racking sobs had quieted, she said: "I'm not going to break down again, Mother. But if people ask what my father does, what shall I say?"

"Say that he's a lawyer," I instructed her. "Before you know it he may be reinstated."

Edna and Billy, in the grades, did not suffer as the two older children did. With them my husband could be much more natural.

Our home had always been a social center. But after my husband's disgrace our friends and acquaintances dropped away. Some made a quick job of it while others made a few calls and then forgot us. It was partly our own fault. We were embarrassed and so were they, and conversations were unnatural. Our own people and a very few old friends stood by us. Mrs. Trent, a dear old neighbor who had weathered many a stormy sea of life herself, gave me the advice that brought about the miracle. I use the strong word in its best sense. To me a miracle is a change brought about by God, impossible to man.

On the day that I decided definitely that there was no hope for us Mrs. Trent came to see me. She knew of the efforts we had made to have my husband reinstated and of the money we had spent to get various

lawyers to take the case. Always our petitions had been denied.

It was a cold day in early spring, but Mrs. Trent came in with a smile as beautiful as spring sunshine. She let me talk on and on, realizing that because she was my only confidante I had to "get it out of my system." The last lawyer my father had financed had done nothing.

"Yes, you've tried everything," she agreed. "Everything else! Now, *why not try God?*"

"Try God!" I was exasperated. "I've done more praying these last four years than anything else. And what good has it done? Either God wants us to suffer or He is utterly indifferent to our poor little human problems."

She sat forward, and her blue eyes were shining with a beautiful light. She touched my nervous hands gently to quiet me.

"If one of your children took a toy to his father to be mended," she asked, "could he do anything with it if the child jerked it this way and that?"

"No," I agreed. "No, he couldn't."

"But if the child gave the toy to his father, absolutely," she continued, "then the father would be able to repair it."

"I suppose he would," I agreed again.

"You have a problem," she reminded me, "that you cannot solve by yourself. God wants to help you, never doubt that, but you don't give Him much opportunity, jerking this way and that. Your heart and mind are never calm long enough for God to reach them. You lack faith. If the child had no faith in his father, he would not give the toy to him. Will you not give your problem to your heavenly Father?"

"What am I to do?" I asked impatiently, realizing that my face was hot, my hands tense.

Mrs. Trent gave me a five-dollar bill though she had few to give.

"Buy the family a good dinner," she advised. "Then break the news to your good husband afterwards. Tell him that you are placing him and all your problems in the hands of the loving Father and that you intend to leave them there. You are going to give God a chance to work His will."

As I prepared the dinner I felt a rare sort of excitement in my veins. I found myself humming as I worked.

Edna and Billy came in first and Billy shouted, "Gee! Something nice is happening."

"It's a party!" Edna squealed. "A real, sure-enough party!"

Anna fairly glowed as she inquired, "Mother, has it happened?"

"It will happen," I promised as I kissed her.

Evidently she told Sam, for he rushed in, gave me a hug and said: "Mother, I hope it's some one you can trust this time. Dad's had so many disappointments."

"It is some one I can trust," I said. "The only one I can trust."

I looked out the window and saw my husband, stoop-shouldered, cross the street in the middle of the block so he would not have to meet a prominent lawyer he knew. He walked slowly as though he dreaded coming home to us. I felt that I had failed him. He had needed cheer and faith, and I had not supplied his needs. On a sudden impulse I ran to the door, and when he stepped inside I kissed him as I

had not kissed him all those four years.

"Why, sweetheart," he said—and he hadn't used that word for a long time—"why, sweetheart, what's happened?"

"I'll tell you after dinner," I promised.

The two younger children went next door as soon as the meal was finished to their Junior Orchestra practice. Anna said, "I'll do the dishes," and Sam, understanding that his father and I wanted to be alone, offered to help Anna.

We sat down on the davenport, my husband and I, and I told him of my decision. His mouth twisted oddly, and a deep, quivery breath shook him as though he had been sobbing and was trying to stop.

"All right, sweetheart," he agreed. "How shall we go about it?"

"We'll put this problem in God's hands," I said. "We won't ask any more lawyers to take your case. We won't even talk about it. We'll give over our worries unconditionally. It's going to be a relief to me."

"And to me," he said quietly. "A Sunday school-teacher once advised me to place my burdens on the Lord, but I never realized the significance of her advice—until now. We'll help each other, sweetheart, to hold firm to our faith."

We did not tell the children at once, because we wanted to be sure that we were strong enough ourselves to keep the faith. We told them we had new hope. It was the quality of our lives however from that moment forward that made them happy. Sam had a little more to give us too.

Now we accepted a few invitations and we had a few people in. Instead of avoiding my husband's

name in a conversation I mentioned it, and I found people ready to respond.

"Old Sam Watson, Senior, must be coming back," one man told Mrs. Trent, and she came running to me with the good word.

Then it happened! Just ten days after we had made our decision, a prominent lawyer in another city in our State, was reading over various transcripts of legal cases to employ himself while waiting to go on the stand. He "chanced," as he told me later, to read the case of my husband's disbarment. He thought, "That fellow's a careless rather than a bad fellow." He felt, as he said, "impelled" to interest himself in the case by offering his services. He contacted my husband, tried the case before the State supreme court, and brought about a reinstatement.

He waved aside all talk of pay.

"Some day—if you like," he said.

My husband was like a man reborn. He went about now with such joyous confidence in his face that he inspired confidence. Naturally he had expected work to come in slowly. But God had not yet finished His task. A fine lawyer took my husband in as a partner. He said, "I'm getting old, and I want to leave my good practice to a man who needs it and can do the most good with it."

Sam went back to the university. Anna graduated happily and is going away to college next year. The younger children are more joyous than ever. And my heart is so full of thanksgiving and praise that I feel as though I too had been reborn like my husband.

Yes, God performed a miracle of love for us when I left my problem in His loving hands. He found a way when to my human senses there was no way.

God Is Your Health

BY ELIZABETH D. SCHUMANN

HAVE YOU NOT often repeated in The Prayer of Faith the words "God is my health, I can't be sick," and then thought vaguely, "Well, at least I have no serious disease or deep suffering, so I ought to be thankful for that"?

Health has a deeper meaning than the mere absence of pain and disease. One may be physically well and sound and still lack the essential qualities that insure perfect health at all times. Health not only is, it continues to be. No epidemic of disease, no "accidental" injury can harm you when you abide by the spiritual and physical laws of God's perfect health.

There have been many invalids whose so-called suffering was purely mental; who were organically sound and whole yet who laid claim to nervousness, to a weak heart, to physical weaknesses until these conditions actually did appear to be manifested in their bodies.

On the other hand, there have been many whose belief in imperfection and disease or whose adherence to erroneous conceptions of life has built into their physical bodies all the appearances of sickness and suffering but who have, by laying hold of the deeper, fuller meaning of health, completely overcome these negative conditions and been speedily restored to permanent health and wholeness.

Thus perfect health depends on one's individual understanding of the source of health and the universal laws that govern it.

Meditation on the simple statement *"God* is my health" will reveal many new conceptions of its meaning. The first word, "God," calls forth the consideration of who or what God is, where He is, and how He may be realized as the fulfillment of the desire for health. If you have thought of God vaguely as being apart from you yet available, through some magic of importunate prayer, as a dispenser of gifts, it is well for you to realize that God is never separated from you. In the very midst of you, the part of your being that you refer to as "I," is the very presence of health itself through the medium of the Spirit that abides there. This health, this Spirit, is God Himself seeking to express Himself in every department of your being, in spirit, soul, and body, as your ever-abundant, upbuilding, and restoring health.

The second word of the statement, "is," sets the time of the fulfillment of health, which is right now. It is not "God can be my health" or "God will give me health" but "God *is* my health." Right now the divine power of Spirit is working within you to bring about perfection in your body, in your mind, in your intuitive perception of the nature of health. Abundant health is an abundance of life and creative energy that is constantly building into your being more and more of itself, according to your acceptance of it. There need be no waiting, no "coaxing" of a distant power to bestow upon you the means of attaining health in the dim future. Right now all the life and energy and health that is God is at your command.

The third word, "my," calls attention to the individual aspect of health. It is not merely "God is health" but "God is *my* health." "My" expresses ownership, possession. Regardless of whatever appearance of

disease or imperfection you may be expressing temporarily, there is still within your inner self, the self that is one with God, all the qualities of perfect health. They are yours. No one but you may lay hold of them and manifest them in your outer self of mind and body. Your own personal health is there within you. Whatever specific form of healing you may need is there for you to avail yourself of. All that any one else can do is to help you realize this inner perfection as belonging now and at all times to you individually. All that medicines and external applications can do is create in your mind a belief that health is being made available to you. When you realize the source, the real presence of health, as being always within you, always available to you right now, you will no longer depend on persons or medicines or outward "treatment," for the restoration and continuance of your health. You will be able to say with new understanding the positive statement "God is my health!"

"*Health*" denotes perfection not only in body but in mind as well. We usually associate activity, buoyancy, alertness, and cleanliness (or purity) with the word health. A healthy person does things. He creates about him an atmosphere of cheerfulness, of tireless efficiency. He is "up on his toes." He is fresh and wholesome in his outlook on life as well as in his personal habits of dress and cleanliness. You can begin right now to express these qualities of health. It is essential that you do so, for they will bring about more rapidly the manifestation of perfect bodily health. Think constructive thoughts about yourself, your body, and your affairs. Deny any doubts that arise; affirm your faith in God as the one power in your life. Deny weakness; affirm strength. Deny error; affirm your ability to do

all things well through the inspiration of Spirit within you. Deny the reality of any appearance of imperfection in your body; affirm God as your true health, ever present within you. Deny the power of persons or circumstances around you to harm you or to upset your nervous system or your physical organs; affirm God, All-Good, as the one and only influence over your mind, body, or affairs. These affirmations and denials are merely to aid you in thinking healthful, constructive thoughts. They have no power in themselves except as they build into your thoughts the ever-abiding consciousness of God as your health and perfection.

Express health in your words and actions. Part of a little verse I remember as hanging on the wall in my childhood home contains these words:

"Say you are well,
And all is well with you,
And God shall hear your words,
And make them true."

When you say, "I am well," you are expressing the truth about your inner health, and your very words call into manifestation the bodily expression. Thus God "hears" your words and brings them to pass.

Act at all times as though you possessed perfect health; it will not fail to show itself. God is your strength, your ability, and you can do all things through Him. Once when I had reached the point where I thought that physical weakness would prevent—and excuse—me from a certain task, the words came to me in the stillness of my inner being as clearly as though God had spoken them from some mountain top, "Go, and I will give thee strength to do whatsoever thou darest." There was a promise that comforted and a challenge that inspired, and my whole being responded

with renewed strength and purpose. Ever since, when I am tempted to admit weakness of body or to use it as an excuse for idleness, negligence, or procrastination, those words come to mind, and the temptation shrivels up and disappears as waste is consumed by fire.

Thus does health manifest itself in your body through the channel of right thinking. Your faith in it calls it into outward expression, and the time of its coming is now, the present time, whenever you recognize it as being within you. We should not neglect to point out the law of relaxation of the body as an aid to recognizing health. Learn to relax mentally and physically at intervals during the day, putting all thoughts aside except the realization of your inner unity of Spirit with God, your health and your strength. Commune with Him in silence until you know without a doubt in your mind concerning it that His presence within you is the very presence of abundant, joyous health. Feel the upbuilding, restoring power of Spirit flowing through your veins and arteries, energizing each cell and tissue, filling you with everlasting life. Let the communion of your thoughts with God's thoughts purify and renew your mind, filling it with wisdom and spiritual understanding, until perfect healing is manifest in your mind and body and you are everlastingly conscious of God as your life and health.

Father, in mine inner being Thou art health and strength and life. As I come to Thee believing, give me power to conquer strife. Let Thine healing, loving Spirit cleanse me wholly, make me pure, till my life in Thine is hidden and my faith in Thee secure. Now expressing Thy perfection, I am healed without, within. Trusting in Thy light and wisdom, in Thy service I begin. Amen.

The Right Use of Faith

BY MARJORY H. STAGEMAN

FAITH! By it "the heavens and the earth" were created, by it man was brought into being: the faith of God: Spirit's faith in itself.

Now since Spirit (Mind, the Father) created man by faith and since—Mind's ideas being self-created—Spirit made man out of itself, faith, "the fruit of the Spirit," must be and is a part of man's very nature. Therefore man is not, as many believe, without faith; he does not have to acquire faith, he has faith, the only faith there is, all the faith there is: God's faith.

A little careful consideration shows us that man uses this gift of God continually. He would not walk were it not for his faith in his ability to do so. He would not attempt to look at anything if he did not have faith in his power to see. He would not talk or eat if it were not for his faith in being able to do these things. Without faith in the power of his hands to grasp objects he could not use his hands. Every function of his form or body, its every movement, is an attestation of faith. He uses faith when he buys stocks, bonds, real estate, anything, and he also uses it when he is on the selling side of the counter, so to speak. He uses it when he builds a house or a bridge or what not, when he paints a picture, writes a book. He uses it when he diets, takes medicine, exercises, and—note this—when he doubts and fears.

In everything he does voluntarily or involuntarily, in everything he attempts to do, man uses faith consciously or unconsciously. But because he was created

with the power of choice and can do as he pleases man does not always use faith in the right way: positively, affirmatively. As a matter of fact, looking about the manifest world, we find that he is misusing it the greater part of the time. We find that he is using it negatively, as when he doubts and fears; that he is misplacing it, placing it in that which seems to be but is not, in unreality instead of in reality, God; also placing it in the manifestations of good instead of in the unseen power back of and productive of them: in the divine principle, God.

This misdirected faith is the source of all his troubles, all the negative conditions of his body and affairs. It is the source of all the apparent ills of the world. For by faith he sets the law in motion, and the law, which is impersonal and immutable, returns to him the logical result of his thoughts and actions, his faith.

That man's faith determines his experiences, decides what is to become manifest in his life, is pointed out all through the Bible. To cite a few instances, there are the sayings of Jesus: "As thou hast believed, *so* be it done unto thee." "Thy faith hath made thee whole." "According to your faith be it done unto you." "Great is thy faith: be it done unto thee even as thou wilt." Then in the 11th chapter of Deuteronomy, another great teacher of the Bible, Moses, puts it this way: "Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken unto the commandments . . . and the curse, if ye shall not hearken unto the commandments."

Time and time again the Book shows that both harmonious and inharmonious experiences are proofs of faith; the harmonious of faith in good, the inharmonious of faith in evil. The history of the Israelites

makes this especially clear. As long as they placed their faith in God, good, their experiences were harmonious, but when they turned from God and placed their faith in a power—a seeming power—apart from Him, their experiences were inharmonious.

Thus the Scriptures teach us that because it is done unto man according to his faith, because faith in God is uplifting and constructive and faith in evil is disappointing and destructive, how man uses faith, where he places his faith, is of paramount importance.

How are we using faith? Negatively or positively? Are we believing, really believing, mind you, in the nothingness of evil or in the allness of God, eternal good? Are we accepting unemployment, depression, poverty, unhappiness, sin, disease, and death as realities? Or are we realizing Mind's perpetual and harmonious action, its perfect and eternal expression, the presence of substance, God, the happiness that prevails in the world of reality, the presence of universal good, health, holiness, life everlasting—the kingdom of heaven within? Where is our faith placed? In good or in evil? Is it in the seen or the unseen? Is it in the power of personalities, circumstances, conditions, exercises, drugs, diet, climate, money, the planets, a good-luck piece or in the only real power: the power of God, good?

How are we using faith? Where is our faith placed? Why, we have only to look at the signs that are all about each one of us to know the answer.

Because they have been so diligently instructed in evil—fear, disease, and the like—it seems easier for people to have faith in evil than to have faith in good. Because they have so long pinned their faith to the apparent sources of their good it is often very difficult for

them to turn and place their faith in the real source, the unseen source, of all good; to believe that unlimited good is theirs and that there are countless channels or avenues through which this good can come to them. So among the beginners in the study of metaphysics we find many who, while they desire to have their apparent problems solved, to experience eternal good, continue to misuse faith. They cannot seem to bring themselves to take that necessary first step: placing their faith in the infinite, unseen power, God, and disregarding entirely all apparent limitation, all negation.

While admitting that the signs in their own individual world offer indisputable proof that their faith is still misplaced, these students in self-defense plead lack of understanding. They say that when they gain a larger measure of understanding, when they really know, they will have more courage, will dare to place their faith in the unseen.

That, to use an old and overworked expression, is putting the cart before the horse. For faith in God is the key to understanding, and unless these students use the key they will never gain, never uncover, a larger measure of understanding—will never really know. Only by beginning to prove the power of God through faith in Him, as Job did, will they arrive at the understanding that will enable them to say, as Job did, "I know that my Redeemer liveth."

How are the timid ones going to bring themselves to take that necessary first step: place their faith in the divine principle of all, God? By claiming their faith in the creator and governor of man and the universe and, as they claim it, striving to realize that as children of God, good, they have that which they claim, that it *is* a present reality. By considering the heavens, the work

of His fingers, the moon and the stars that He has ordained, the sun furnishing the earth with light and heat, the solar system, the earth's axial motion giving day and night, the multitudinous forms of life. In short, by considering the evidence of the power of God: what God, principle, does. By reading again and again that stimulating treatise on faith, the 11th chapter of Hebrews. Let the timid do these things and they will dare to place their faith in their unseen Father, the divine principle that sustains and governs the universe. Radiating faith back to the Father, they will then prove through demonstration the scriptural statement "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Now it is not only among beginners that we find students misusing or misplacing faith. Many, a great many, of those who have long been students of Truth are doing it; not all of the time, no, but too much of the time. Several times a day perhaps they affirm the presence and power of their heavenly Father, but many, many times a day they deny in thought and action the presence and power they have affirmed. They cannot seem to keep their faith positive, unwavering.

"How do you account for that?" a beginner may ask. "Why do not these students who have a knowledge of Truth and who must have proved the power of God through faith many times—why do they not have a consistent, unwavering faith?"

Because they have not been industrious students. They have not steadfastly refused to think negative thoughts, have not actively repudiated all negation known or unknown. They have not been unceasing in the practice of Truth, have not been constant in using faith rightly. They have been careful to keep their faith

positive when they desired something from the Father, when they wanted to "make a demonstration," but they have not exercised the same care in their use of faith in their daily life.

This is not the way a consistent, unwavering faith, a faith that withstands great testing, is attained. It is reached by exercise, by using faith positively at all times and in all circumstances, by living faith in good, God.

Men and women with an abiding faith in God, how greatly they are needed! Not for centuries has the world so sadly needed them as it does today. Daily it cries to us of its woes, and instead of pouring upon these cries the alchemy of faith in God, good, the majority of us are either listening and accepting its woes as realities and weeping over them or we are turning a deaf ear to the cries.

Let us do something about the world's need. Let us arise and go forward to swell the ranks of the strong and undaunted. Let us begin today to live our faith in God more fully, to use it not only in prayer but in daily life.

Thus we shall do as the beloved Master admonished us to do: "So let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Thus we shall do our part toward helping a distressed world, and when enough of us have a consistent, unwavering faith in the ever-present, all-powerful Father the apparent mountains of woe will be removed. The world will manifest the law, order, and perfection of His government.

All I have seen teaches me to trust the Creator for all I have not seen.—EMERSON

No Other Way

BY MARY ELIZABETH TURNER

THERE ARE two ways of doing anything, the right way and the wrong way. It is given to us to choose. We never select the wrong way intentionally, for we know it does not bring desirable results. Before entering into any sort of undertaking it is necessary to have some knowledge of it, some comprehension of how it is done. Even in the simplest things of our daily living we do not blaze a trail of our own. By some one who knows we are taught how to read and write, how to cook and keep books, how to become mechanics and lawyers. We gladly take advantage of the progress made by the preceding generations and our own contemporaries in the trades, arts, and sciences. In this respect man's reason has been used to good advantage, and man has profited by what others have learned.

When it comes to the art of living a successful and happy life however we have shown an amazing lack of wisdom. We have stumbled along, trying to solve our problems alone instead of going to the one authority on the subject. "I am the way," said the Master, Jesus Christ, yet how few have made any real attempt to follow Him. The reason for this is that like the remainder of the race we are interested in the things of the world first and last. To many spiritual progress is the exact antithesis of worldly advancement. They have thought that the former meant the sacrifice of the latter, and this is a sacrifice few are willing to make. From the earliest days men have striven for power in order to

have what their hearts desired: freedom, financial independence, fame. To them these are blessings that the world has to give. In our day some are seeing things in a different light. They are coming into a partial understanding at least that it is God who bestows good upon His creation and that therefore the real art of living consists of the acquisition of spiritual power. Thus instead of working for success by material means many are willing to believe that Jesus knew whereof He spoke when He said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added."

There is however a great difference between what we say we believe and what our actions prove we believe. It is well to put ourselves to the test occasionally, and we can do this by reading the latter portion of the 6th chapter of the Gospel of John. This records a time when Jesus was talking to a great crowd. In the course of His remarks He made many startling declarations. One of them was "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst." In the light of our Truth teaching we believe He meant by this that God is the fulfillment of all man's needs. How many of us can accept it? How many can believe that spiritual means constitute the only means of solving our problems? Theoretically we give assent, but what we do every day shows that we are as far from believing it as those who turned and "walked no more with him."

Two types of individuals listened to Jesus that day. The first type comprised the crowd. They murmured among themselves: "This is a hard saying; who can hear it?" "Hear" in this sense means to heed and have faith. Many Truth students belong to this class. They

like to listen, but they will go just so far and no further when it comes to applying spiritual principle to everything that concerns them. They will relinquish some of their former ideas, some of their old habitual thoughts, some of their prejudices, but they hold onto many of their fears. They will handle some minor things from a spiritual standpoint, but when they are confronted with difficulties they revert to the personal consciousness. They become impatient or discouraged if they do not overcome a negative condition immediately instead of realizing that their own state of mind is the factor that determines whether prayer is to be productive of good results. These people who listened to Jesus were willing to follow Him part of the way, and it is all the way that we must go if we would reap the rewards that Spirit has to give. This means seeing every condition, every relationship, in the light of Truth, and at first this is a "hard saying" to many. God gives all because He requires all, and we are withholding what is rightfully His when we entertain doubt, worry, and discouragement.

"I Jehovah thy God am a jealous God." God demands that we worship no God but Him. The race is given to the worship of the great god materiality. Yet Jesus cautioned us: "Ye cannot serve God and mammon." This creates conflicting ideals, which in turn leads to "confusion worse confounded."

How do we serve God? Certainly not by living a sanctimonious existence from which all joy is dispelled. The world is for us to enjoy. We cannot enjoy it so long as it masters us. We must subdue it. A true son of God, who serves his Father willingly and intelligently, finds his life a glorious experience. He has overcome the world by asserting his spiritual power, and

in return the world gives him the best it has to offer. We serve God when we let His wisdom, His love, His abundance express through us. To do this we must of course remain close to Him in thought. There is the rub. It is easy to take on the thoughts and feelings of those about us; to view certain happenings as hardships and others as injustices. It is frequently difficult to remain steadfast in Truth and only those who have developed spiritual integrity can do so. The rest walk no more with Him.

The other type of individual hearing this great discourse on the bread of life is represented in this story by the disciples. When the crowd dispersed, the disciples remained with the Master. He said to them: "Would ye also go away?" and to this Peter replied: "Lord, to whom shall we go? thou hast the words of eternal life." We are fortunate indeed if we come to that point in our unfoldment when we realize that there is no recourse save to the divine. Even if we are unable to live fully by the commands of the Christ at least we know that it is useless to seek elsewhere for the solution of our problem. We do not waste time seeking here, there, and everywhere. If we know there is only one way, we keep our attention in that direction, and the greatest contributor to demonstration is singleness of vision.

As we read Peter's words "To whom shall we go?" we may detect a trace of discouragement. How many times we ask ourselves: "Where shall I turn? My own understanding of Truth does not seem sufficient to heal this condition. I cannot go back to my old way of thinking, I cannot ignore what my mind has learned; but neither do I seem able to press forward." We need never have such thoughts as these. We are always mov-

ing in one direction or the other. There is no such thing as standing still, spiritually speaking. "Thou hast the words of eternal life": if our perception is sufficiently clear for us to know that and if we continue to pray to our heavenly Father, we are moving forward regardless of how many affairs are still unadjusted. It is true that the outer conditions of our life are always a reflection of our consciousness, but order proceeds from chaos at the command of the Most High, and if we hold steadily to our ideal of letting divine wisdom solve our difficulties, they will be solved.

The disciples had come to the realization that Christ was the living Word. At this time they could not do the works that Jesus did. They wanted to heal, but they did not have the power. Peter wanted to remain loyal to Jesus, but fear overcame him. It was not until the disciples came into a more complete consciousness of the Holy Spirit that they could do the Christ works, but this power could not have come to them save through the exercise of a steadfast faith that like Jesus they too had "the words of eternal life."

That same Spirit which animated the person of Jesus lives in the soul of each of us. To follow it is the one and only "right" way for us. The commands of the Christ are revealed to us in prayer, and from Him we draw the strength to obey His promptings and trust His love.

We can live a life of health, prosperity, and peace if we will obey the spiritual law of our own being, or we can live a life of seeming chance, a life of ups and downs, a life that fluctuates between good and bad. Ours is the right to choose, for

"To every man there openeth
A high way and a low,

And every man decideth
The way his soul shall go."

Why should we not follow after the greatest of all masters in the art of living? His teaching is plain, and He proved its effectiveness. To most of us it is more complex than the intricacies of any study when we first begin, and we wonder if we shall ever be able to learn it. But as we begin to apply the rules they become habitual with us, and we recognize that instead of being complicated the Christ way of living is easier by far than that of the person who attempts the task of meeting human experiences with the human consciousness. We have a greater power, one that says: "Be of good cheer; I have overcome the world."

They Shall Not Pass

By Maude Flint

They shall not pass my consciousness,
These thoughts of sickness, sin, despair.
I must ward off such enemies
That lurk about me everywhere.
They shall not pass!

They shall not pass. I guard the line.
These thoughts that fill my mind with fear
Shall perish where they stand; for God,
My loving friend, is ever near.
They shall not pass!

They shall not pass. Each time I feel
These magic words of faith I know
That God comes nearer me. At last
Attuned to Him, I'll fear no foe.
They shall not pass!

How Students Are Adding Their Blessings to the Unity Building Program

At the beginning of this year's Golden Half-Century observances we asked all Unity students to join us in prayer that Unity's needs might be met for additional space to house its growing work.

The response has been heart-warming. We have received hundreds of letters pledging the spiritual support of their writers and telling of their high hopes for the future of the Unity work. Many have also inclosed material contributions to aid in the erection of the buildings.

We praise and give thanks for all these letters and the blessings that have come with them. On this page we share a few of them with *Unity* readers.

Oakdale, Iowa—I wish to congratulate you on this being Unity's Golden Half-Century. It has been a great blessing to millions of people. May the next fifty years bring forth even greater blessings through your teaching of God's love. I will gladly join you in affirming: "In our unity of purpose we are guided by infinite wisdom and prospered by divine love." —*S. A. M.*

Fort Union, Va.—I am inclosing one dollar for the building fund. It is very little, but I thought if each lover of Unity were to contribute one dollar you would have at least a million dollars for your good work.—*R. M. I.*

Lakeville, Conn.—Allow me to offer my congratulations on your Golden Half-Century. It is most encouraging for the world at large that your society has expanded so greatly. Surely with so many thousands seeking Truth the world is bound to become a happier place, and universal peace will be accomplished.—*J. R.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 1, 1939

UNITY SUBJECT—*Conserving the Christ in Man.*

INTERNATIONAL SUBJECT—*The Infancy of Jesus.*
—Matt. 2:13-23.

13. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14. And he arose and took the young child and his mother by night, and departed into Egypt;

15. And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

16. Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.

17. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18. A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the

Lord appeareth in a dream to Joseph in Egypt, saying,

20. Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

21. And he arose and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee,

23. And came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

GOLDEN TEXT—*And they shall call his name Immanuel; which is, being interpreted, God with us.* —Matt. 1:23.

SILENT PRAYER—*From the silent depths of my Christ soul I glean the light for this day.*

The birth of the Christ in man, while of supreme importance, is not more vital to him than the conserving, guarding, nurturing, and keeping of the Christ once He is born. Those who act on the assumption that Christ may be born a thousand times in the individual soul after being overcome as many times by the ruling will of the sense consciousness (Herod) mistake the meaning of the virgin birth, which implies purity and singleness of heart and mind over and above any desire of sense.

The stored-up resources of the soul that rise to the surface when it is stirred by a great spiritual revelation are represented by the Wise Men from the East. The influence of these resources on the inner life is very great. They are the source of the gifts by virtue of which man makes his mark in the world and justifies his existence. The East always represents the within,

and it is in this realm that the Wise Men are supreme. Wisdom however must be manifested in practical judgment when it extends to man's outer affairs. Otherwise love with its trusting nature, which accompanies it, makes man a prey to the subtle schemes of sense. The slaughter of the innocents is directly traceable to the Wise Men, who were not wise enough in the ways of the world to conceal from the reigning king their search for the one who was destined to be King of Truth. Jesus, sending forth His disciples "as sheep in the midst of wolves," told them, "Be ye therefore wise as serpents, and harmless as doves." Practical judgment was synonymous with wisdom in His mind, and it gained results without any sacrifice of principle.

Practical judgment is again evident in the flight into Egypt of Joseph, with Mary and the infant Jesus. Among the faculties Joseph represents the imagination, and it was this quickened faculty that served to guide Joseph to save and nurture the Christ committed to his care.

Egypt means "shut in," "restraint," and we may think of it as betokening the subconscious mind. This meaning is especially applicable in the case of the sojourn of the Christ child in Egypt. In an external sense it is immaterial whether or not the prophecy "Out of Egypt did I call my son" was fulfilled; but it is imperative that the law of man's being should be fulfilled before man can become consciously a son of God. The silent period of waiting, the period of meditating on the immanence of the Father-Mind, the period of inculcation in the consciousness of the divine, all these typify the sojourn in Egypt, and all are essential to the nurture and guarding of the Christ

Spirit born deep in the heart of man.

It is not essential that the one who has experienced the second birth begin at once to talk of his experience and attempt to convert others. It is essential that he become established in the Christ consciousness. He does this by committing himself steadfastly to wisdom and love (Joseph and Mary) and through them cultivating the intuitional side of mind. The habit of using and depending upon his inner wisdom rather than on the wisdom of the world is the distinguishing mark of the man who is conscious of the indwelling Christ. Jesus Christ developed His intuitive powers so highly that through them He identified Himself with Truth, which He was able always to recognize, invoke, and express.

When one's spiritual perception is fully awake and active, the ruling power in sense consciousness no longer asserts itself—Herod is dead; and the time has come to enter upon the second phase of Christ development and expression. Intuition tells the Christ-conscious man that he is now strong enough to withdraw his attention from the subconscious realm (leave Egypt) and concentrate it on the Lord's reality (land of Israel). Soul energy (Galilee) is a part of reality, and wisdom leads man to seek opportunities to strengthen and develop it. In weaker form the ruling power in sense consciousness still asserts itself. Archelaus, Herod's son, now rules in Judea.

The part of wisdom is to avoid every appearance of sense dominion and seek in the ordinary round of everyday life avenues of spiritual development and expression.

Nazareth (sprout) represents the commonplace mind of man which is given over to the humdrum of

mediocre interests. Here in this medium the Christ mind develops further under divine law, which is the real meaning and intention of the prophecy referred to in this lesson: "that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene."

QUESTIONS

1. What is as vital to man as the birth of the Christ?
2. What do the Wise Men from the East represent? Why did they not foresee that Herod would seek to destroy the Christ child?
3. What does the name "Egypt" mean; and why was the sojourn in Egypt necessary to the Christ?
4. Explain the symbolism in the return from Egypt and the turning aside into Galilee.

Lesson 2, October 8, 1939

UNITY SUBJECT—*Preparing the Way to Dominion.*

INTERNATIONAL SUBJECT—*The Forerunner of the King.*—Matt. 3:1-17.

1. And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying,
2. Repent ye; for the kingdom of heaven is at hand.
3. For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
5. Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan;
6. And they were baptized of him in the river Jordan, confessing their sins.
7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of

vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruit worthy of repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and *in* fire:

12. Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

GOLDEN TEXT—

Make ye ready the way of the Lord,
Make his paths straight.

—Matthew 3.3.

SILENT PRAYER—*My mind is quickened to perceive the saving power of the Christ.*

As a rule, to be found unprepared for any event or undertaking by which one hopes to profit is to fail.

Thorough preparation is the first sure step to realization, for it is an act of faith that, if followed through consistently, cannot fail of its reward.

The ministry of John the Baptist is the preparation that was made for the coming of the Christ. His coming was long foreseen and awaited, and the preparation was therefore more complete than it would otherwise have been. To accept the Christ wholeheartedly one must become convinced that the kingdom of God is an inner kingdom and that the king necessarily inhabits it; that is, the indwelling God is a reality, not a theory. One can be filled with the very Spirit of God, but before this takes place repentance must effect a complete change of mind from sense to spiritual consciousness.

As long as man remains completely in sense consciousness there is little stirring of the intellect, although there may be a longing for better things. Since in reality he is a son of God he unconsciously longs for the Father. This longing is to sense consciousness what prayer is to spiritual consciousness, and according to its intensity it brings what is longed for within reach.

John the Baptist represents a high intellectual perception of Truth but one not wholly quickened by Spirit. When man is completely submerged in sense the intellect does not function. As the intellect is quickened he begins to perceive the possibility of a higher realm, but the intellect does not belong in the higher realm. It is rather the connecting link between the two. When man has conceived of the Christ and become conscious of the higher spiritual principle within himself, he looks to it for guidance and no longer depends on the intellect alone. "He must in-

crease, but I must decrease," said John the Baptist of Jesus. "He that is but little in the kingdom of God is greater than he," said Jesus Christ of John.

By thinking clearly the intellect makes a straight path through the mind. John made a clear distinction between good and evil and fought the evil with all his might. The moral law is a straight code of clean living and fair dealing, of justice and righteousness. John was a child of nature, an ascetic, eating the scant food of the wilderness and wearing camel's-hair clothing. He was wholly preoccupied with inducing men to prepare themselves through a change of mind for the kingdom of God at hand.

Before one who has accepted the world's standard of thought can entertain the Christ Spirit consciously, he must make a radical change in his thinking and usually in his conduct as well. Denial (symbolized by the baptism of John) is the most successful way of bringing about this change. The denial of the personal self loosens the hold of habit on one's life and prepares one to claim one's spiritual heritage of sonship through affirmations of one's identity with the Christ.

Divine sonship, like earthly sonship, is an individual relation having no connection with preconceived religious ideas, either the formal religion represented by the Pharisees or the agnosticism of the Sadducees. Faith (Abraham) is no justification for mistaken beliefs that may have been allowed to usurp the intellect and the will and install themselves as the guiding light of man's life. Faith is a universal quality. "God is able of these stones to raise up children unto Abraham." Every one has faith, but not every one puts faith in his indwelling Christ. That is the crux of the matter. "Fruit worthy of repentance"—that is, of cultivated

understanding and life in accordance with it—proves whether one's efforts to change one's way of life have been worth the trouble.

The Christ teaching of love and reclamation is in direct contrast with the intellectual-moral view that evil should be destroyed and that the "axe lieth at the root of the trees" that are not producing good fruit. The intellect sees even the Christ as burning up the chaff with unquenchable fire, but the fire of divine love is not kindled as a destructive agent. It burns in the hearts of those who know the Christ in themselves, a clear flame of zeal for Truth.

In presenting Himself to John for baptism Jesus Christ wished to "fulfill all righteousness." As man sets himself the task of fulfilling righteousness by denial and affirmation as well as by action conformable to these two methods of thought control, the heavens of understanding open before him and the Spirit of God, as gentle as the alighting of a dove after flight, comes upon him, and he at last knows himself to be a beloved son, well pleasing to the Father. The "voice out of the heavens" that proclaims the pleasure of the Father in him is the voice of conviction in his own soul.

QUESTIONS

1. What preparation should one make for the coming of the Christ consciousness?
2. Does sense consciousness interfere with the functioning of the intellect?
3. What does John the Baptist represent, and of what is his baptism a symbol?
4. How does man make the Lord's paths straight?
5. Explain how one can fulfill all righteousness so as to be a clear expression of Truth?

UNITY SUBJECT—*The Word of the Holy One.*

INTERNATIONAL SUBJECT—*The Temptation of Jesus.* —Matt. 4:1-11.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he afterward hungered.
3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.
4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,
6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.
8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—*For we have . . . one that hath been in all points tempted like as we are, yet without sin.*—Heb. 4:15.

SILENT PRAYER—*I remember the word of the Lord my God.*

The temptation in the wilderness followed immediately after the baptism of Jesus by John. During forty days and nights of fasting Jesus was uplifted in prayer and meditation and was conscious of His oneness with God. No sense of lack troubled Him during those days and nights. On the contrary, the power of the Highest filled Him with a realization of spiritual might. Then the period of fasting and prayer ended, the exaltation climaxed, and afterwards He was conscious of hunger.

The first temptation was the thought that one possessing divine power could use it to satisfy material needs. Surely one possessing power should use it to serve himself. The Christ Spirit however will not permit power to be used for selfish ends. The gross forms of substance cannot satisfy all man's hungers, and his control of power is destined to serve higher ends than merely personal ones. "I am come down from heaven, not to do mine own will, but the will of him that sent me." No uncertainty concerning what God's will is can excuse slackness of performance. We are told, "This is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day."

Physical hunger, "raised up," becomes hunger for the living bread, the Christ. Therefore the word of God with which to meet the temptation to serve the lower with the higher is that which Jesus used, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Critics have sometimes said of the Bible that any contention can be proved from it. The temptation to

do so may lead the unwary into error, but he whose purpose is honest may rightly divide the word of Truth by observing how Jesus used the Scriptures. His mind was saturated with the sacred writings, but He quoted from them only the constructive, helpful passages, the thoughts that served to "raise up" the faith of the hearer and improve his morale.

The second temptation to make a display of spiritual power and use it to convince others was met by Jesus with a commandment that does not appear in the Decalogue. "Thou shalt not make trial of the Lord thy God." To try out a theory just to see whether it will work, without faith in the Highest to sustain one throughout the trial, is a dangerous practice. To bring the mind back from a high uplifting experience to consciousness of the body only may have most undesirable results. Those who without necessity take up serpents to prove the protecting power of God are making trial of God as truly as those who openly disbelieve and attempt to disprove Him.

The third temptation comes to those who have attained mastery of mental laws and can control events in the external. Among these are leaders of men who sway their subjects through the subtle use of magnetic power or through appeals to the race mind by means of catchwords and slogans that arouse patriotic feeling. To control outer events for personal ends is to worship personality, which is the man-made "devil" of ambition and thirst for power. To fall down and worship ambition, mistaken patriotism, or narrow nationalism brings present success in the outer, because man centers all his thought, purpose, energy, and time in the service of this personal devil, and concentration succeeds in the personal realm as in the spiritual.

Under the divine law the only one worthy of such devotion and undivided service is the "Lord thy God."

When we at last realize the unity of life, thought, and law, and know that we achieve our true development only through singleness of mind and heart, the devil of personality leaves us, and we are content to worship God only. Then "angels," which are our perceptive faculties quickened to the higher level of Spirit, minister to us. Jesus spoke from the realm of Spirit when He said, "I have meat to eat that ye know not," following up the statement with the explanation "My meat is to do the will of him that sent me, and to accomplish his work." To gain self-understanding and self-dominion is the work of God that every man must accomplish in himself. Until every man does accomplish it world dominion and the building up of mighty empires, as well as the development of sea power, air supremacy, or numerical strength in tanks or guns or men will be of but passing value to the nations that spend themselves in such efforts.

The building up of spiritual supremacy to such a degree as will command the allegiance of the world is a work that proceeds slowly because it begins in the individual. Individual effort is hampered by the weakness of the personal man, whose lack of faith detracts from individual singleness of purpose. Faith however will win with persistent effort, and God will be worshiped universally and completely. Every one who is true to the worship of the one Spirit is contributing his part to the ushering in of the kingdom of heaven on earth.

QUESTIONS

1. What is the first temptation to assail one who becomes aware that he possesses the power of the Christ?

2. How does the word of God aid man to resist temptation?
3. Interpret the second temptation that Jesus met and show how He rose above it.
4. Explain the third temptation, and give examples of some who have yielded to it. How is it best overcome?

Lesson 4, October 22, 1939

UNITY SUBJECT—*The Reaction of Divine Law.*

INTERNATIONAL SUBJECT—*The Citizens of the Kingdom.*—Matt. 5:1-16.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
2. And he opened his mouth and taught them saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.
13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

GOLDEN TEXT—*Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.*—Matt. 5:16.

SILENT PRAYER—*My light is the sign that my actions give of the faith that is in me.*

Under the divine law good is not defeated but unfailingly comes into manifestation. Moreover the power of desire in the heart of man is good, and it draws compensation to him for whatever he may have been seemingly cheated of.

Poverty, in an inner sense, is a consciousness of want and sin. Those who feel lack and know that they fall short of the mark in conduct and character look to the Christ for supply, and none who look to the Christ, in faith, look in vain.

Mourning is a transitory state, and the sorrow that weighs down the soul today is destined to pass, with all unreality, leaving in its stead peace and the calm joy of remembered good. For when sorrow has run its course and the sun shines again in the soul, memory clings to what gave joy and gladness, and allows all that is adverse to drop out of mind. Comfort remains.

The meek are happy because they are already at peace within themselves, and their serene consciousness of good makes them receptive to true substance. They inherit the earth, or unlimited substance, because the law of compensation builds up that which is below the average in the inner realm, and the mild, gentle,

patient forbearance that characterizes the meek reveals them as rich in the fruits of the Spirit, if lacking in self-assertion.

They that hunger and thirst after righteousness set the law of compensation into action within themselves and receive abundantly what they desire. They shall be filled with the counterpart of that which their desire outpictures in their mind.

The merciful do unto others as they would be done by, and the reaction of the law is mercy in turn.

The pure in heart see God because all things are pure to them, and this singleness of heart opens their inner vision to the mighty One: good unmixed with evil.

The peacemakers are sons of God inasmuch as they are working to bring the kingdom of God on earth, and all who do the work of God are expressions or sons of God.

They who have been persecuted for righteousness' sake and have suffered from misunderstanding have within themselves the harmony of mind and spirit that make for peace and satisfaction. Theirs is the kingdom of heaven.

When men are reproached and persecuted and falsely accused because of their allegiance to Truth, the signs are all in their favor. The prophetic sense that comes from understanding the action of the divine law proves them to be in advance of the race mind, and in so far as they have put the race consciousness behind them they have cause for rejoicing.

Food served without salt lacks flavor and is insipid. The Truth of the Christ consciousness gives flavor to life and brings out its rich satisfactions. Salt that does not season would be fit only to be trodden

under foot, like cinders. So those whose faith is in Truth must show Truth in their way of living if they wish to be identifiable.

Understanding is the light of the mental world. The follower of the Christ knows the basis on which life rests, and his outlook is one of reasonableness and order. Understanding in a man is self-evident. It cannot be hidden. To conceal it would be to frustrate life itself, whose function is to raise to a higher level of expression all who are immersed in its stream. Those who would rise higher must move toward the source, toward eternal life, the infinite. Hence the teaching of Jesus that His followers should persevere in their efforts to serve the end for which they are intended.

The metaphor of light can be carried further to show that vigilance and industry are necessary in those who understand the inner side of life. To keep one's understanding to oneself is to place one's light under a bushel, which would be a meaningless act. Slothfulness has no part in the kingdom of Truth. The purpose of understanding is to reveal good works, thereby increasing the faith of others and making life mean more to them than it otherwise could. Every individual advance in understanding sets up a beacon to light the way for the race to follow.

QUESTIONS

1. What is poverty from the mental viewpoint?
2. What reaction of the divine law is seen in those who mourn?
3. Why are the meek able to inherit the earth?
4. In what sense are the peacemakers sons of God?
5. In what respect are those who are conscious of the indwelling Christ comparable to salt?
6. What is meant by the words "Ye are the light of the world," and how are they to be applied?

UNITY SUBJECT—*The Satisfactions of Abstinence.*

INTERNATIONAL SUBJECT—*Beverage Alcohol and Social Progress* (International Temperance Sunday). —Micah 2:9-11; Luke 21:29-31, 34-36; I Cor. 6:9-11.

9. The women of my people ye cast out from their pleasant houses; from their young children ye take away my glory for ever.
10. Arise ye, and depart; for this is not your resting-place; because of uncleanness that destroyeth, even with a grievous destruction.
11. If a man walking in a spirit of falsehood do lie, *saying,* I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

29. And he spake to them a parable: Behold the fig tree, and all the trees:
30. When they now shoot forth, ye see it and know of your own selves that the summer is now nigh.
31. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.

34. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:
35. For *so* shall it come upon all them that dwell on the face of all the earth.
36. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

9. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,
10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

GOLDEN TEXT—*Know ye not that the unrighteous shall not inherit the kingdom of God?*—I Cor. 6:9.

SILENT PRAYER—*Knowing God within me satisfies all my hunger and thirst.*

Abstinence is a matter involving more than the physical man. It involves the whole man. Persons who indulge every whim or feeling until they become thoroughly self-centered grow cruel and heedless of the rights and feelings of others.

Widows and orphans are objects of tender solicitude on the part of an enlightened and self-respecting people. When their rights are invaded and their needs disregarded, the society that permits such treatment is declining in the scale of civilization, whether still high or already far down. Where a certain class only and not an entire people fall short of consideration for the so-called weak and helpless, the cause is more readily analyzed and understood.

Metaphysically those who must arise and depart "because of uncleanness that destroyeth, even with a grievous destruction," go into the captivity of death, departing from the physical body because of their failure to learn and apply the law of life.

Those who look upon wine and strong drink as capable of inspiring them to discern the future are mistaken in their notion and belong in the ranks of those who fail to demonstrate the life that is life indeed.

Much has been taught and written of the Second Coming, when all sin shall be done away. Men have tried to interpret in plain terms the teaching of Jesus Christ on this point. Jesus taught that the "second coming" or the regeneration would be as unmistakable as the coming of spring, when new leaves appear on

the trees. Nothing can conceal it from man except surfeiting, drunkenness, and the cares of this life. These all fasten upon the inner man and prevent his recognizing the coming of Christ. The second coming is to the heart of man then, and it is only there that it can be prevented from making itself manifest.

Of these three adverse conditions the first two, surfeiting and drunkenness, have always been considered sins for which man is answerable. The third, the cares of this life, has been considered more in the nature of a visitation upon man than a sin in him. The race opinion is that one must meet what life brings. Jesus however counted the cares of this life in the same class of sins as surfeiting and drunkenness. Care unfits a man for living victoriously, just as drunkenness or surfeiting does. All three rob him of self-dominion.

Instead of shouldering cares as a duty, we are to cast them on the Lord, where they belong and where they are taken care of. To harass the mind with futile attempts to dispel them is as disabling to man as eating or drinking too much. Both these habits dull the wits and disqualify him for putting forth his best effort.

We are not left in ignorance of the method by which we are to escape the disabling effects of care, drunkenness, and surfeiting. "Take heed to yourselves," Jesus warned His disciples. "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Our work is planned for us, and our part is to perform it faithfully. We are to watch over our life, our habits, our thoughts, working our way back to the root cause of all conduct.

Watching has in it something of negation, of expectation of evil to come, of policing against what

would otherwise overcome us. Jesus did not leave it at that. With the watching goes constant prayer. "At every season, making supplication" puts the action of the mind back on the constructive side. Prayer fortifies the will, arouses the intelligence, makes the whole man more alert and active to recognize and avail himself of means of escape that may present themselves, so that the second coming of Christ to the inner realm will find man prepared and able to stand before it.

That the second coming of Christ is to the individual heart, not an external coming to all men at the same time, is proved by the extract from I Corinthians in this lesson, which names those who cannot inherit the kingdom of God. An outer coming could not exclude the unrighteous, subdivided into ten specific classes, nor would it include only the righteous who manifest characteristics opposed to those of the ten unrighteous classes. The kingdom of God is "inherited," that is, one must be born into the spiritual kingdom to become an heir of Christ. The regeneration belongs to those who have proved their claim to it by purity of heart, single-mindedness, and right living.

QUESTIONS

1. Does abstinence involve only the physical man?
2. Can one be intemperate in feeling or in selfishness as well as in food and drink?
3. Could the term "uncleanness that destroyeth, even with a grievous destruction" have reference to alcoholism?
4. Will the coming of the kingdom of God be made manifest by natural or supernatural means?
5. What can conceal the kingdom from man?
6. Why are the cares of this world listed with surfeiting and drunkenness as sins that keep man out of the kingdom?
7. How is the kingdom of God inherited?

Not Ours to Keep

BY VIRGINIA EATON

Across the grey and clouded sky
A scarlet bird went swiftly by;
A feather dropped upon my sill
And lay quite still.

So like a tiny living flame,
Beauty no word of mine could name
Burned for a moment, then was gone
Across the lawn.

Above the clamorous hours I heard
A singing, golden-throated word;
It fell into my heart and lay
A sentient thing all day.

So dear and warm, I held it close.
But suddenly it stirred and rose
On swift, strong wings; sped like a dart
To heal another heart.

Silent UNITY

From the silent depths of my Christ soul
I glean the light for this day.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Paul wrote in Colossians 1:26-28: "The mystery which hath been hid for ages and generations . . . which is Christ in you, the hope of glory . . . admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ." Writing to the Galatians he says, "My little children, of whom I am again in travail until Christ be formed in you." Again in Philippians 1:20 he talks about Christ being magnified in his body.

Of all Scripture writers no one has approached anywhere near Paul in extolling the Christ mind or supermind in man as an indwelling Spirit possessing transforming and constructive power equal to God. He rends the mysteries and makes clear the creative processes that have heretofore been supposed to be the secrets of the gods.

Although we must admit that we are "little children" in demonstrating the glory of the Christ mind, it is a great relief and the source of exceeding joy to know that we have been given the key to all the mysteries of creation, namely the formative power of mind. We are formed and transformed by mind and nothing but mind. "Be ye transformed by the renewing of your mind."

Without an understanding of mind as the hidden force back of matter the transformations that take place in building the body of man would appear truly miraculous. How a Moses, Solomon, Paul, Jesus, Shakespeare, can be constructed in so short a period, starting

with a single cell, is a profound mystery to anthropologists. It will always be a great mystery until they study the mind within the body, which not only constructed it but is continually reconstructing it. Not a day but what thousands of cells are discarded and new cells incorporated into the organism. It is safe to say that any person of, say, middle age has had many bodies. Some authorities claim that we have an entirely new set of cells every eleven months, but there are no scientific data to substantiate this. However time is not the important factor in body reconstruction, but the whole process depends upon the character of the ideas that are being entertained by the mind. Ideas centered in the permanency and reality of the material world and its affairs will attract cells of corresponding character and build them into the body. Such ideas will obstruct the naturally progressive unfoldment of the natural man and clamp down on body refinement. So we find people with hardened arteries and wrinkled skins. They have not been taught about the "new life in Christ" that would quicken the blood stream and begin the transformation of the whole body, the ultimate of which will be the perfectly redeemed body demonstrated by Jesus.

The bodies of human beings are far below the standard of perfection designed by Jehovah God. If we were living under divine law our body would express such health that sickness would be unknown. If there were no sickness there would be no death. We should live right on year after year, refining our mind and body until we should merge it into the superether, where we should find Jesus. At the same time we should learn how to draw out of the ether the elements necessary to the transformation and beautification of the

earth. Thus the kingdom of the heavens would be set up in the earth.

The power through which all this is to be accomplished is the Logos or Word of God. It is described in the 1st chapter of John. It is the creative Mind epitomized in an all-potential idea. It is the creative power within that moves forward the universe and man. We may all know it and feel it working in our mind if we seek it in quiet meditation. It is not up in the heavens, down in the earth, or over the seas, but as stated in Deuteronomy 30:14: "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

HEALING THOUGHT

I am nourished with words of life and strength, and my health springs forth speedily.

PROSPERITY THOUGHT

No word of lack escapes my lips. My words are of Thine inexhaustible bounty, and my prosperity is apparent.

(Use from October 20 to November 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

FOUR WEEKS ago I asked prayers for my son, aged nineteen, who had been stabbed in the back by an unknown boy. The wound necessitated eighteen stitches and severed a muscle of the back. All this time he has had absolutely no fever, he has been getting along marvelously, and soon he is going back to work. Thank God from whom all blessings flow.—*M. E. E. N., Alabama.*

I WANT to tell you of an experience we had some months ago. The tear duct of one of our baby boy's eyes became closed, and matter oozed from the eye almost constantly. For many days I followed the treatment prescribed by the finest specialist in the city where we lived, but with no results. The doctor said the only alternative to continuing the treatment indefinitely was a delicate operation that he would not risk performing.

I wrote to Silent Unity for prayers and three times each day earnestly and faithfully tried to realize that the boy was God's child. We discontinued all other treatment. At the end of one week, while sitting in meditation upon this truth, I opened my eyes to see a great deal of pus running down the baby's cheek. For

an instant I felt frozen with terror, when suddenly a voice at my side said, "This is his healing." And it was —a perfect and permanent one. Later we saw the doctor who exclaimed, "What did you do to that child! You must be a wonderful mother." But I knew it was the wonderful Father-Mother love of God beholding through me His "whole and perfect child." We are eternally grateful to God and to Silent Unity for their help.—*Mrs. T. R. C., Minnesota.*

I WROTE to you for prayers for our daughter Mrs. D—— when she was stricken with a ruptured appendix and peritonitis. The doctors gave us very little hope as the rupture occurred twenty-four hours before the operation. She came through splendidly and after five weeks she is now up and around. The doctors marveled at her recovery, and one doctor told me that it must have been prayers that saved her, because they had given her up. We are deeply grateful for your help and your kindness.—*Mrs. A. W. F., California.*

IT IS INDEED with a deep sense of gratitude for your prayers in behalf of E—— S——, my grandson, that I am again writing you. I received a letter from him, and he tells me he is up and feeling well, having regained strength after the operation that left him weak. His parents and grandmother wish to express again our heartfelt thanks to you for your prayers. The inclosed love gift is only a small expression of thanks to our heavenly Father for answered prayers.—*Mrs. E. S., Missouri.*

I WISH to send you another offering in appreciation of my daughter's remarkable recovery. When I wired you for prayers I felt it was unnecessary to tell you the nature of her disease, but now since she has recovered

so marvelously I should like you to know. She was stricken with infantile paralysis, and by the goodness of God she has not one stiff muscle. It is hard for me to express my thanks. May your good work help others as it has helped us.—*Mrs. E. N., Indiana.*

Filled with Plenty

I ASKED YOU for prayers for my son that he might either be able to go to college or enter some business where he would find contentment and success. He seemed to think that life was not worth living if he could not go to college. He was offered a position in a fine business firm, and now he is interested and happy. If he cares to go to college next year he can do so—he is only eighteen—or if he chooses to remain with the company and grow up in the business I am sure he will find success. Thank you so much for your help.—*B. H. D., New York.*

I WROTE to you some time ago for work for my family, as they all seemed to be out of work at the same time. The very next week my daughter was sent for to go to work though she had been expecting to be out for a couple of months. My husband said, "I wish that was I." After the mailman had gone I was busy in the kitchen when I heard a loud shout and around the house came my husband like a two-year-old, waving a letter. "It's come!" he yelled. He had a job.

A short time after that my brother was called back to work, and also my daughter's future husband.

We all thank God and Unity from the bottom of our hearts. We acknowledge Him in everything and know that all things work together for our good. I have

been studying Unity for about four years, and I have truly been blessed, and my loved ones too.—*Mrs. M. C., Ohio.*

LAST FALL I wrote to you asking for prayers for my son, who was about to enter his junior year in medical school with no knowledge of where the necessary funds could be procured. He had been unable to find employment during the summer and his application for a scholarship loan had been refused. We knew that somewhere the necessary funds would be found, for as I have written to you before, his entire college education has been obtained in ways that could only have been arranged by our heavenly Father. Again the needed supply came, and from a totally unforeseen source. It is one of life's most thrilling experiences, I think, to see how the Father works out His plans.

I wrote to you also for help in solving other financial difficulties. I am glad to tell you that the cut in wages was restored some time ago; not only that, but we have been enabled to manage a payment and begin to buy the loveliest home we have ever lived in. It is a home such as we have dreamed about for years, in the country, with a bit of wood and a lovely view. To tell you how all this has come about would be like recounting a miracle. We all know that the Father led us to it, smoothed out all the difficulties in the transactions.

As I stand at the windows of our new home and look out at the marvelous view of hills and valleys and see the fruit trees and shrubbery bloom out into beauty, I can only think, "How much God must love me to give all this to me!" In our hearts we call this home "Unity House," because it was Unity that led us

to our present intimate association with God.—*L. B., Pennsylvania.*

My Help Cometh from Jehovah

I WANT TO express my appreciation for *Daily Word.* I have used it from the beginning, and it is a great help to me, in fact, my daily stand-by. I read it the first thing in the morning and it sets the tone of the day for me. I find that, the more I refer to *Daily Word* during the day, the better my affairs go. Please let me say a special "Thank you" for it. Blessings on all of you at Unity! —*A. F. C., Japan.*

Daily Word has been coming to me for several years, and I want to thank you for all the help I have received from its pages. "Your Perfect Hour" in the November number was a revelation to me. I wish to express my appreciation of the ideas that you have carefully translated into words through the pages of this little magazine. God bless you.—*Mrs. G. M. O., Canada.*

He Is My Refuge

ABOUT three months ago I wrote to you requesting your prayers for my son W——, who was leaving for the University of Washington. He was to attend school if he could get work for his room and board. I wish to state that your prayers were answered. He got work that he likes, his grades are good; and I do wish to thank you. Inclosed find my tithe.—*Mrs. E. N., Washington.*

LAST NIGHT my books were audited. Before they started I explained to them about an error that I could not find and that made my cash unbalanced. I have been

saying the prayer you sent and left everything in God's hands. When the auditors had finished, my cash and books were perfect, and to top it one of them complimented me on the thoroughness of the bookkeeping. Please accept this small offering in thanksgiving and discontinue prayers.—*Mrs. C. O. W., Rhode Island.*

ABOUT seven months ago I wrote to you as one greatly disappointed, disillusioned, and sad. Through God's mercy showers of blessings have been poured on us. Friends have come to our rescue. My recovery of health is most pleasing and highly noticeable. Dad has a good job. Mother is happy. The whole family is congenial and helpful.

But while we feel extremely grateful for our blessings we believe that we will have missed the real meaning of this our happiness unless we pass it on. We know it was not meant for us alone. We tell others about your service. We hope you will always carry it on.—*V. S., New Jersey.*

Unto Us a Child

I WISH TO tell you of the birth of my wonderful boy. He was five weeks old yesterday and is doing fine. I want to thank you for your prayers during my confinement. Delivery was quicker and easier through my knowledge that God was ever with me. Your maternity lessons were a blessing to me. I do give thanks and bless you in your wonderful work.—*Mrs. V. C. B., Kansas.*

I AM VERY thankful to you for your prayers and for the maternity lessons. My baby girl was born several weeks ago, and everything went along perfectly. Although some had predicted that I was going to have a

hard time, I had a very easy time. I praise God every day for my perfect baby and my restoration to health. —*Mrs. A. E. D., Colorado.*

Study To Be Quiet

I WROTE to you a short time ago asking your help that my way might be made clear as to how I should be able to stay in college another semester, and thanks to you and your help everything has turned out fine. It gives me a thrill every time I think how I am really dependent on God for my stay here. I have my tuition, and everything is fine. I am very grateful.—*J. H., Missouri.*

His Truth Is a Shield

WE WERE right in the hurricane area. Trees were blown down all around us. The tree in front of our house was blown down and fell on the roof of our porch and the top of our car, but neither was damaged in the least—just one pane of glass in the hall window. We just knew that God was protecting the house and us, for a terrible lot of damage was done all around us. Thank you for all your past help.—*O. A. S., Connecticut.*

SOME TIME ago my son came home to spend a week end bringing a friend with him. That night, which was stormy, they went to a party about forty miles away. At one-thirty I was suddenly awakened feeling that something was wrong with my son; so I asked God to watch over him, placed him in His care, and went back to sleep. At two-thirty my son knocked on the door to tell my husband and myself that he and his friend had had an accident. His friend had been driving when the car skidded, throwing them into the end of a bridge.

My son said the accident had occurred exactly at one-thirty and that it was a miracle that they had not been thrown down the fifty-foot drop into the stream. They knew this, as his watch had stopped, smashed at the time of the accident. I am so grateful to God for looking after my dear one, and I thank Unity which taught me to pray aright.—*Mrs. R. B., Virginia.*

Give unto the Lord

IT WAS my desire to tithe, but when the time came for actually parting with the money I always thought I could not possibly spare it. Before I would get the thought out of my mind some one would come in to collect for something, and I would think how lucky I was that I had not paid the money out.

One day the thought struck me that I trusted God with everything *but* money. I was thankful for all my blessings. When hard occasions arose, I truly believed in my heart that God was with me and would work things out, but always when it came to parting with the actual cash I feared to part with it.

One day when I checked up on myself, checking over where I trusted and how many times I had trusted in God's love, a small voice asked me: "Why then will you not give unto me your last farthing?" Immediately I made a definite reply, "I will," and I sent out my very last dollar as a tithe. I did not even leave myself a dime for carfare home.

Within an hour collections began to come in so fast that we had to work an hour overtime. "The spirit is strong but the flesh is weak." It takes us a long time to realize the meaning of certain Biblical passages, but now I know what that means.—*C. W., Georgia.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am a girl of twenty-one, and I am lonely for young friends. I enjoy dancing, but it seems to me that every time I have a date the boy does not dance. I just cannot seem to go with a boy who likes to do the same things that I do. I have a fine job and like it, but naturally I want social pleasures after work. I want friends, the right friends. What adjustments do I need to make in Truth?—*Extract from letter answered by Silent Unity.*

"And as ye would that men should do to you, do ye also to them likewise. . . . Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." Thus spoke Jesus, master of the science of human relations. From this we can easily form a rule of procedure for you:

To win friends, be friendly—and be friendly first.

This is the rule you wanted. Like most rules however it will bear considerable explaining.

Has it occurred to you that others are just as eager for friends as you are? All persons desire companionship with those of similar standards and tastes; God made them that way. In desiring to gain friends then you are desiring to establish God's will.

The qualities you really like in people are of God. Love, generosity, companionableness, these and all the other attractive qualities you want your friends to express are of Him. You like the God qualities in others;

others like the God qualities in you. Being friendly is a means of expressing Him for the pleasure of those who like to see Him personified. Incidentally it gives you the pleasure of expressing Him and of showing others what a charming girl you are; for of course all God's children are charming. Expression of their charm is a part of their life.

Be friendly. Be a good friend. Keep remembering the divine nature of the qualities you admire. Some day while you are occupied in this joyous recreation you will suddenly find that you have attracted many friends with qualities and tastes like to your own.

****

I have an urgent need for adjustment in my life, both mental and material. I have decided that my mind functions pitifully slow. It takes little to steer me off my trend of thought. When I am alone my thoughts are orderly, but if I try to converse with any one else I become tongue-tied and my mind a blank.

I do not wish to convey the idea that my mind is not at all good. For years I was very successful in my line of business, which is creative. In fact my work seemed to require no effort at all. But now it seems as though my house had been torn down, and I am at a loss as to how to rebuild. To me my abilities should include power of self-expression. This is important, as I do want to convey the Christ message to my children in a practical way. Tell me how I can help myself.—*Extract from letter answered by Silent Unity.*

It is a pleasure to extend our ministry to you. We know you can receive the needed help from God. Because of the attitude of mind revealed in what you write—"Tell me how I can help myself"—we are especially confident that your help will appear quickly.

You think your "house" has been torn down. The house, to put it in everyday terms, was your capacity

for creative expression. You know the capacity was yours, because you exercised it for years pleasantly and profitably. Why did the house collapse? Probably because there was not a good foundation of understanding faith.

The disciple Peter, inspired by the presence of Jesus, walked on the water—until he began to reflect that by his own personal effort he could not possibly do such a thing. Figuratively speaking, you walked on the water for years, buoyed by the enthusiasm that had come with discovery of your power of creative expression. You can do it again as soon as you establish in your mind and in the very cells of your body the assurance—not the mere hope or even the belief—that your abilities are based in God and so are not subject to fluctuation so long as you have faith in His help.

You want poise and power of clear expression in the presence of others. You have every reason to feel assurance in the presence of others, for you are a child of God and endowed with His attributes. Nobody can claim a higher origin or a better title to poise. It is your duty as His representative, to be a credit to Him in all your ways. Meditation on this truth and practice of the wisdom you acquire on the subject will soon put you on the way to your goal. This matter of living the Truth you know is very important. It is moreover the surest and most impressive way of conveying the Christ gospel to your children.

Prayer of course is essential. By practice of it you establish within yourself a clearer understanding of the truth that all your good is from God. The Spirit of God is within you, and by taking it for your guide you will inevitably come into enjoyment of the good that God has provided for you.

"Our cares are all today, our joys are all today;
And in one little word, our life, what is it but
—today?"

It is a blessed thing for us that life is a day-by-day experience, that we are not called upon to face tomorrow's trials or even to grasp tomorrow's joys. This leaves us free to work out the problems right at hand and live today to the full. If you are carrying a burden of the past or dreading some condition of the future, read the article "One Moment at a Time," appearing in October *Daily Word,* and let it show you how to concentrate on getting the most out of today.

Troubled Mrs. Trent unburdened her heart to Doctor Houston. There were questions that she just had to ask him: Why had God allowed her sister-in-law Ellen, a splendid person and mother of two children, to be stricken with an incurable disease? Did not God care about His children? Did Doctor Houston believe in faith healing? Should she pray for Ellen's healing only if it were in accordance with God's will? Doctor Houston's discussion of these questions forms the body of a story told by Zelia M. Walters in the October 7 issue of *Weekly Unity,* a true story that has a dramatic climax. Its title is "The Healer Is Here."

Carl Jackson was a mechanic who knew automobiles from A to Z, but he could not conceal his feelings when he disliked a person. The result was that customer after customer began taking his repair work to another garage. It was not long before Carl was let out, but it

was much longer before he discovered how much at fault he had been and set to work to "win friends" and get business. How he made a successful comeback is interestingly told in "The Double Check," a true story by C. L. Brahm in the October issue of *Good Business.*

A true experience in treasure-mapping is told by Alta S. Williams in "A New Life," a story in the October number of *Progress.* From it you will learn the significance of pictured prayer, which is the real definition of treasure-mapping. It seemed a long way to the fulfillment of their dream when the woman and her husband made their treasure map for a home in the valley of California, and their faith was tried again and again. But as you read how they learned to look to God as the source of their good and found that "there is no numbering of the avenues through which supply may come," you will want to make a treasure map for yourself; for as the author says, "Treasure maps really work, if you live by them."

Angelo's thoughts were troubled as he sat swinging his feet from the edge of a rocky shelf high up on the hill that overlooked the village. How could he march in the parade tomorrow and do honor to his countryman, the great Columbus, who had sailed thousands of miles across unknown seas while he, Angelo, was afraid to go out on the quiet little bay in calm weather. Then he looked across the bay and saw three children playing out on a narrow point that would soon be cut off from the mainland by the incoming tide. How did Angelo rescue them? This *Wee Wisdom* story, "Brave as Columbus," by Dorothy Reynolds, teaches boys and girls a lesson in overcoming fear.

BLESSINGS THROUGH THE STUDY OF TRUTH

From her home in Connecticut a student of the Unity Correspondence Course writes as follows: "I am sending you my last lesson in *Lessons in Truth,* and wish to thank you for all the help you have given me. Great blessings have come to me since I began the study of *Lessons in Truth,* changes within my own self so great that I am a different person. And I know that I have only *begun* to *begin.* The power of God has been manifested several times in healing, and the joy of having been the instrument used of God to take away another's pain cannot be expressed in words."

This is just one of many letters telling of the help that students are receiving from the study of Truth. You too may wish to gain a deeper understanding of Truth, to improve the conditions of your life, to strengthen your consciousness of health. As a step toward that goal send for a folder giving full information about Unity's home study course in Truth. This will not obligate you to enroll for the course. A card will bring you the folder. Address it to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

WEE WISDOM GOES TO SCHOOL IN AUSTRALIA

"*Wee Wisdom* has been a great delight to the girls here," writes the matron of a home for girls in Australia. "We have special schools and I have been sending the magazine to the teachers who use every part of it. Then the girls are allowed to have it.

"I think it is particularly suitable for young people;

not only interesting but instructive. The kindergarten class copies the drawings, and it has learned many of the little songs. We assure you of our appreciation and sincere thanks."

This letter to Silent-70 is but another proof of the good work that is being done by the missionary department of Unity School. Its ministry consists of supplying Unity literature free of charge to institutions of all kinds that request and make use of it. Love offerings from Unity's friends support this work.

BIG THINGS BY AND BY

Some persons spend a lot of time daydreaming about the big things they are going to do for others when they have more time and more money. Yet one needs very little of either time or money to make some person happy. For instance, a dollar invested in a subscription for *Unity* magazine will bring some one a whole year of inspiration, and it requires but a few minutes to get the order in the mail.

Sending Unity literature to friends is really one of the big things that you can do now instead of by and by. Unity people regard this as so important that many of them have joined the Help-One-A-Month Club, pledging themselves to send one subscription a month to some one who seems to need the Unity teaching. If you wish to start spreading happiness in this way join the club and let *Unity* magazine be your first gift subscription. There are no dues, and a card from you will admit you to membership. Direct it to Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet E. Price (LT), Unity Cen, 718 Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins and Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Rose Schneider (LT) Unity Truth Cen, 1162 N St Andrews

Inglewood—Maude Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy (LT) 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 5225 Wilshire Blvd.; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O Bldg; Norma Knight Jones (LT) Christ Church, Unity, 707 Tremaine

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Resedo—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katherine Sweaney (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

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Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

Tarpon Springs—B. Bain (LT) Unity Cl

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Boise—C. Scott, Unity, Pinney bldg

Mt Home—C. Scott, Unity Library

ILLINOIS

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Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 902 Knoxville; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel P. Douglas, Unity, Century bldg
Kokomo—Lydia Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

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Sioux City—Elizabeth McClaughry, Unity Cen, Insurance Exchange bldg
Waterloo—Goldie Richardson, 324½ E 4

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Topeka—Harriet Pfouts, Unity, Jayhawk hotel
Wichita—Unity Cen, Eaton hotel

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Louisville—Maebel Carrell, Unity, 1322 S 4; Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

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Baltimore—E. Roy Feldt, Unity, Rennert hotel

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Boston—A. Hall, Unity, 25 Huntington
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Grosse Pointe—Otto Fishburn (LT) Unity Cl, 13115 E Jefferson
Kalamazoo—Amy Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel
Royal Oak—Maud McCulloch (LT) Unity Cen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet
St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

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Springfield—Marian Hoagland, Unity, Hawver bldg
St Joseph—Ralph O'Day (LT) Unity, 12 and Felix
St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H. Kaye (LT) Unity Soc, 320 N Grand blvd; Florence K. Brummer (LT) Unity Assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Kalispell—Maidie Van Etten (LT) Unity Cl, 229 2 Ave E
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg
Omaha—M. Schopf, Unity, Electric bldg

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Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates
Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton (LT) Unity, Babcock bldg

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Raton—Carrie Schleifer (LT) Unity, 323 S 4

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Buffalo—Ella Richards, Unity, 414 Delaware
Elmira—Elise Rosenberg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity—Flushing, 43-19 Byrd
Freeport—Marion Rodgers (LT) Unity, 102 N Grove
New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ Boatwright (LT) Unity, 33 W 39; Sharlee Thompson (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130
Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Syracuse—Raymond Barker (LT) Unity,

Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

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Canton—Jessie Maloney, Unity, 203 6 st NW

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Columbus—John G. Coulson, Unity, University Club bldg; Ethel Lieberman (LT) Mercedes Fossler (LT) University club bldg

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Hamilton—Louise Tahse, Unity, 117 Ross

Lima—L. Matthews (LT) Unity, Cook tower

Marion—Fannye Treaster (LT) Unity Cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—G. Kehrer, Unity, Masonic bldg

OREGON

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Baker—C. Scott, Unity, Baker hotel

LaGrande—C. Scott, Unity, Sacajawea hotel

Medford—Marion Clifton (LT) Unity Cl, 319 Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

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Nashville—Mary E. Turner, Unity, 1816 Broad

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Dallas—M. Hursey, Unity, Allen bldg

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Wenatchee—Christopher Scott, Unity, Cascadian hotel

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WISCONSIN

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Milwaukee—Unity Cen, Commerce bldg

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Calgary—N. Elliott, Unity, 221A 8 ave W

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Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W

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Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

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Ontario—Lionel Kenworthy, R 1

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Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—C Assembly, Women's Club house

Sacramento—Church of the Truth, 1415 27

San Diego—Unity, 1017 7

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San Jose—C. Assembly, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 227 E Arrellaga

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Pueblo—Divine Science, 520 W 11

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Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

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FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

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INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

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Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

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Why Unity *Readers Take* Daily Word *Too*

Interesting is the result of a recent survey which showed that forty per cent of the people who subscribe for *Unity* magazine also use *Daily Word* regularly. Typical comments from readers of this pocket-sized lesson magazine are: "After reading my daily les-

son I feel that I can overcome any seeming evil that might attack me during the day." . . . "This magazine seems a necessary equipment for daily living." . . . "Since we have read it my husband's health has returned, he is back at work, and our family affairs have adjusted themselves so that we are quite happy." . . . "I take it with me wherever I go."

If you have not yet discovered how well *Daily Word* fits in with your study of *Unity,* send $1 now for a year's subscription. This brings you 365 individual lessons—one for each day in the year—in monthly installments.

Prosperity Law Always Works

In speaking of the law of prosperity and its operation through love Charles Fillmore says, "This law will demonstrate itself for you or for any one who applies it faithfully, for 'love never faileth.'"

You can prove this for yourself! There is no need to be satisfied with the husks of life—with scraping, skimping, and going without things—when you can just as well apply the always present divine law of prosperity and bring yourself good things in abundance. If you do not know how to do this, turn to Mr. Fillmore's book *Prosperity.* It has been written to explain just what the prosperity law is and how the average person can call it into action in his own life.

Truth Overcomes Medical Verdict

A man who had been stricken with a dread disease was placed in a hospital and told that he might never walk again. Refusing to accept this verdict, he set about to prove that faith in God can overcome any seemingly incurable condition. The story of his return to health and strength will be brought to you by *Unity* magazine in November under head of "Beginning to Understand." Roy L. Davidson is the author. This story is a real inspiration to any one who is not sure of the power of faith to overcome some negative condition in his life.

Do You Know the Voice of God?

Do you sometimes wish God would speak to you direct and tell you what to do about something that troubles you? If you really want God

to speak to you, you have to go to Him in the deep silence of your own soul, for there only can the "still small voice" be heard.

The Silence, a booklet by E. V. Ingraham, will explain to you just how to go into the silence.

You Save Money on These Combinations

The combinations here listed have been arranged so that you may order *Wee Wisdom* along with other leading magazines at a special price. When you order any of these magazines and include *Wee*

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From Darkness into Light

The shadows of life are caused by something coming between you and the light and glory of God's love. That something is your belief in appearances instead of reality. How can you rid your pathway of these shadows? Not by fighting them, says Dr.

Ernest C. Wilson, author of *The Sunlit Way*. In chapter 3 of his book he tells you just how to leave the shadows behind and walk in the sunlit way of life.

Still Time to Order

If you have read the first installment of the series "You Can Be Prosperous," appearing in this issue, you will very likely wish to order *Unity* subscriptions for friends or relatives, in order that they too may have the benefit of this helpful series by W. I. Hoschouer. These articles are rich in practical ideas for smoothing out financial problems and cultivating a consciousness of God's unfailing supply. The help they bring may mean the turning point in the affairs of those for whom you order subscriptions. Twelve months, $1.

A Free Copy for You

Unity's 1939 illustrated catalogue will bring you a detailed description of all the Unity publications as well as information about Silent Unity, the Prosperity Bank plan, the Training School, the radio department, and other branches of the work. It is free for the asking. Send for a copy if you do not have one.

A Christmas Order in July

Last July when the thermometer registered 100 an order came in for magazine subscriptions to be entered as Christmas gifts. Right in line with this "shop early" idea we want to remind you to be

planning your Christmas greeting booklet order. There will be a new booklet out before Christmas, which will make an even dozen from which to choose. Have your list of names ready and watch for the detailed announcement of our greeting booklets. You can then complete your order, send it in, and save yourself the hurry and scurry of a last-minute rush, besides sending your friends a greeting that they will cherish for months.

Cool Weather Whets Appetites

Now that fall days are here and the family appetite is being whipped up, mealtime assumes a new importance. But it is not enough to satisfy hunger. The housewife must see to it that healthful, nourishing foods are served and

that the menu is properly balanced. Send for the book *The Science of Food and Cookery,* which brings you scientific information about food and nutrition as well as hundreds of tested vegetarian recipes, a course of cooking lessons, a chart of food values, directions for canning and preserving, and other helps.

Copies of April Unity *Available*

There has been a wide demand for copies of April *Unity,* which marks the fiftieth anniversary of the magazine. However we still have some copies of this outstanding number on hand at the regular price of 15 cents each. If you prefer, you may order a twelve-month subscription for *Unity* at $1, counting April as one of the twelve numbers.

Free Book Offer Ends Soon

November 30 is the deadline for our anniversary offer of a copy of the new book *Unity's Fifty Golden Years* free with three subscriptions for Unity periodicals (with remittance). After that the book can be obtained only at its regular price of $1 a copy.

If you wish you may order gift subscriptions now to be held and sent as Christmas gifts in December, and still receive your free copy of the book. The important thing is to get your order in the mail before midnight, Thursday, November 30.

"Lovingly in the Hands of the Father"

These are the words one woman used to relinquish her problems to the Father and to free herself from limitation and lack. Not only was her own life transformed but she became a channel through which many others were blessed and helped.

Evelyn Whitell tells this story along with others, all true experiences, in her book *Lovingly in the Hands of the Father.* These inspiring stories of the way others have worked out their problems in Truth will help you to solve the difficulties that present themselves in your own life.

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U-10-39

READY IN OCTOBER

Charles Fillmore's New Book

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IN THIS book Charles Fillmore brings you the very fundamentals of Christian healing. He reveals to you the principles that during the past fifty years he has proved over and over again.

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The Flame, the Cloud, and the Star

By Eugenia T. Finn

Men look for a sign from the God they desire:
A star in the night or a pillar of fire,
A cloud in the sky or a bush set aflame,
A voice in the heart or a low-whispered name.

And always they find the one thing that they seek:
A God close at hand to whom they may speak,
Though they wait on a mountain with tablets of stone
Or kneel in the darkest of valleys alone.

Though they pray to Jehovah to answer their call
Or worship the Babe in a dimly lit stall,
Men always will find Him, regardless of creed:
The God of their hunger, the God of their need.